IV

SUFI MOVEMENT IN RAJASTHAN IN MEDIEVAL PERIOD

ABSTRACT

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ABSTRACT

Rajasthan is a fascinating land, possessed of natural beauty, an ancient civilisation and a heroic people. It is renowned for its traditions of Chivalry, benevolence, philanthropy, magnanimity, pageantry and devotional religion, exquisite art, folklore and literary excellence.

The history and civilisation of Rajasthan through the ages have been studied in depth and detail by a number of scholars. While political social, economic and administrative and cultural history has received well - deserved attention from the present scholars, Sufism which was one of the dominant traits in the cultural history of Rajasthan and which influenced the lives of a large number of people and helped foster traditions of high morality and create and tend a composite culture and social and religious harmony in Rajasthan, as elsewhere, has been sadly neglected and no systematic work comprehending this significant aspect of the History of Rajasthan in fullness and with analytical and scientific methodology has so far been taken up by scholars. The present thesis is an attempt to fill in this obvious lacuna in our study of the regional history of Rajasthan.

The span of the work stretches from the 12th to the 19th century. But various landmarks and significant developments have been studied under different chapters:

Chapter-I is concerned with a general survey of Sufism, its origin, etymology, growth in extra-Indian lands its philosophical notions, development in India and its broad features etc. It is introductory and general in character.

The advent of the Sufis in Rajasthan particularly from twel fth century onwards herralded a new era in the social, cultural and religious history of that region. Rajasthan's congenial soil coupled with environment of receptiveness and assimilation of the cultural and religious forces ushered in a golden period of social and intellectual life of the people and the growth of a movement for the moral and spiritual of the masses. In such a climate of religious and moral fervour the mystic movement and the ideology preach by Khwaja Muinuddin Chishti, the doyen of Islamic mysticism in India and the precursor of Sufi traditions in the arid region of Rajasthan, Shaikh Muinuddin Chishti Ajmeri effectively displayed the mystic movement and the monastic order of the Sufis as a system of nobler life and conduct for all times and climes with Rajasthan as the area of its proliferation and outgrowth.

He is credited with having accomplished the spiritual conquest of India through the willing cooperation and goodwill of the teeming millions of India.

Khwaja Muinuddin became the founder of a Sufi fraternity which was destined to exercise a profound influence over a large part of India and shape the religious life of the people of this vast sub-continent on principles of high morality, human dignity and self-reliance and the most altruistic objectives based upon universal tolerance and general welfare of all men and women without artificial distinctions and petty loyalties which used to divide human society into water - tight compartments. He is justly credited with the epithet Aftabi Mulki-Hind and one of the greatest saints of India. Chapter-II is devoted to the origin and growth of the Sufi movement in Rajasthan under the dynamic leadership of that super-eminent saint. The aims and ideals, practices and organisation, the impact and efficacy of the Chishti movement and the Khanqah life under him are discussed in details.

Chapter-III discusses the second landmarks in the history of the Sufi movement and medieval Khanqas in Rajasthan uder the stewardship of another great saint, Shaikh Hamiduddin Nagauri. This eminent saint of Rajasthan represented a model of rural identification of the Sufi

movement. He had further popularised the Sufi movement and the Chishti order in a rural setting so as to broadbase it with wider contact with the masses.

Shaikh Hamiduddin Nagauri set a new tradition inthe moral and spiritual life of the people of Rajasthan. His main contribution to the mystic discipline and the social life of the people was to impart a true spirit of moral dedication adaptability to circumstances, adjustment with the pattern of life and social conditions prevailing in the region.

His guiding principle consisted of adaptability and accomodation in the Hindu surroundings in the rural set up. It produced a deep sympathy and wide appeal in the minds of the Hindus living in that region. He preferred the rural life to influence the people of the countryside in Rajasthan and bring them to the fold of the silsilah by his simple and unassuming wags and by showing deep sentiments of sympathy cooperation and goodwill towards the rural population. He subsisted on the cultivation of just one bigha of land, lived and clad like a Rajasthani peasant talked in Hindawi in his home, was a strict vegetarian and shared the hopes and aspirations of the rural folk and mixed up with them in a most amiable humanner.

Chapter-IV is devoted to a discussion of the successors of Sufi Hamiduddin Nagauri in view of the great importance of the mystic movement launched by that saint and carried on to greater dimensions by his illustrious successors - both lineal and spiritual. They carried on the mission of their spiritual mentor to revivify spiritual life in Nagaur and the adjoining region in Rajasthan. They were men of wide human sympathies, liberal outlook and tolerant disposition. They played an important part in moulding the attitude and activities of the people.

Chapter-V dwells on another significant movement in Rajasthan, viz that of Maulana Ziauddin Shah and his Chishti Khanqah at Jaipur. The great significance of the movement consists of the Chishti renaissance in Rajasthan during the 18th century by the ceaseless efforts of Maulana Ziauddin Muhammad. The mystic role in Rajasthan for quite a long time had been in low profile. Maulana revived the fortunes of the silsilah and saved its divine sapling from being withered away

Chapter-VI takes the Chishti mystic mission from Taunsa in north-western Punjab to Fatehpur Shaikhawati. This efflorescence of the Taunsawi affliation was perfected by the sincere a nd selfless devotion of Haji Najmuddin, on of the distinguished Khalifas of Shah Sulaiman Taunsawi

and deputed by him to Fatehpur Shaikhawati. The Haji became a popular luminary around whom a cluster of people gathered to attain spiritual bliss and taught the lessons of human dignity, equality and brotherhood.

Chapter-VII is small but important. It discusses the eminent role of Narnaul as a mystic centre with particular reference to the Khanqahs of Shaikh Muhammad Turk Narnauli and others.

Chapter VIII discusses minor Sufi saints. The word minor is a misnomer and is a pointer to the paucity of source material with reference to certain saints and is not aimed at belittling their importance as luminaries of divine light and upholders of the philanthropic activity of the Sufic mission in general.

Chapter-IX describes the Bohra tradition of Sufism and highlights the ideological traits and contribution of Shaikh Fakhruddin, a Daudi Bohra saint from Gujarat who became active in Rajasthan too. The chapter is short but deals with an indispensable aspect of the study.

Chapter-X deals with the inter-relation and affinity between Sufism and Hindu religious traditions and their close resemblance as well as the interaction. The mutual impact and the Vaishnawite, Yogic and Vedantic influences have been briefly discussed.

Chapter-XI studies the Khanqah life and traditions and contribution of the Khanqah as the focal point of attraction and dissemination, the spiritual development and social uplift of the people as well as the general features of the Khanqah.

CONTENTS

P R E F A C E

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With deep reverence I may mention here the name of Professor S. Nurul Hasan who in the words of my supervisor, is his "Beloved Guru" and the "Scholarly tradition represented by the Department of History is the Nurul Hasan legacy". In my humble way I p ay glowing tribute to the sentiments of mys supervisor and the reputed scholarly tradition of the Department of History.

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Last but not the least, I will reverently express my gratitude to Janab Sufi Syed Mahmud Sahab, the saint from Kota and my preceptor, for his blessings and benedictions during the progress of my research work.

Yaqub Ali Khan

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INTRODUCTION

Rajasthan is a land of many charms. Though not favoured by nature as the land of plenty, prosperity and populous propensity, it is a vast expanse of territory with a long chequered history, cultural antiquity, characterised by traditions of chivalry, philanthropy, spiritual tendency, devotional cults, charismatic authority of its princely rulers, its penitential discipline and religious austerity and the fullness and variety of a dynamic civilisation.

Though rugged, mountainous arid, sandy, hot, dreary and in many areas barren and desolate medieval Rajasthan presented a panorama of river and mountain valleys, dense forests, green patches, lovely landscape, cotton, millet and barley tracts, rice and wheat fields, imperial hunting grounds, industrial belts of the manufacture of cotton and wool fabrics, calicoes, silk stuffs, carpets, glass, marble work, swords, shields, indigo products and the like. The sand dunes, the barren lands, paucity of water, lack of vast arable lands could not dampen the spirit of its sturdy and gay people who fought against natural calamities, deficiencies and inclemencies and evolved a life

pattern of hardihood arduous but self-reliant complacency, martial characteristics, internecine warfare and cherished the aims and ideals of a feudal society with its time-honoured notions of breavery, munificence, hospitality, chivalry, altruism, compassion for and protection of the weak and the poor together with its peculiar brand of cultural values with a martial tinge, the balled songs, folk dances, language, literature, art, architecture, religion folklore, social and religious institution, devotional songs the yearnings of the Bhakti saints for Divine union and the mystic saints for primacy of the soul and intense religious experience.

In the social life of this isolated but pulsating region, religion had played a vital role and the people reposed conviction in a popular religion with its customary rituals and set of beliefs.

The advent of Islam in Rajasthan long before its political conquest or domination at the hands of the Turks had brought new social and cultural forces to influence the life and institutions of the people in the region.

The Muslim saints and their khanqahs became a centre of attraction and spiritual solace to the masses at large

and they frequently thronged to these centres for the purpose of the realisation of their worldly desires and spiritual satisfaction. Many were converted to Islam or were deeply affected by the Islamic ideals and the simple but pious life of theMuslim saints their abstemious but philanthropic ways and their perseverence and self-control.

Many works have appeared on the political, administrative, social, economic and cultural history of Rajasthan. Sufism too has been copiously and meticuously treated in the all-India context but a systematic regional history of Rajasthan with reference to the Sufi movement has not so far come out. It is this obvious void in the regional and cultural history of Rajasthan that has been sought to be filled in by the present work.

The span of the work stretches from the 12th to the 19th century. But various landmarks and significant developments have been studied under different chapters.

Chapter-I is concerned with a general survey of Sufism, its origin, etymology, growth in extra-Indian lands its philosophical notions, development in India and its, broad features etc. It is introductory and general in character.

The advent of the Sufis in Rajasthan particularly from late twelfth century onwards heralded a new era in the social, cultural and religious history of that region. Rajasthan's congenial soil coupled with environment of receptiveness and assimilation of the cultural and religious forces ushered in a golden period of social and intellectual life of the people and the growth of a movement for the moral and spiritual of the masses. In such a climate of religious and moral fervour the mystic movement and the ideology preached by Khwaja Muinuddin Chishti, the doyen of Islamic mysticism in India and the precursor of Sufi traditions in the arid region of Rajasthan, Shaikh Muinuddin Chishti Ajmeri effectively displayed the mystic movement and the monastic order of the Sufis as a system of nobler life and conduct for all times and climes with Rajasthan as the area of its proliferation and outgrowth.

He is credited with having accomplished the 'spiritual conquest of India through the willing coopera- tion and goodwill of the teeming millions of India.

Khwaja Muinuddin became the founder of a Sufi fraternity which was destined to exercise a profound influence over a large part of India and shape the religiou

life of the people of this vast sub-continent on principles of high morality, human dignity and self-reliance and the most altruistic objectives based upon universal tolerance and general welfare of all men and women without artificial distinctions and petty loyalties which used to divide human society into water-tight compartments. He is justly credited with the epithet Aftab-i-Mulk-i-Hind and one of the greatest saints of India.

Chapter-II is devoted to the origin and growth of the Sufi movement in Rajasthan under the dynamic leadership of that super-eminent saint. The aims and ideals, practices and organisation the impact and efficacy of the Chishti movement and the Khanqah life under him are discussed in details.

Chapter-III discusses the second landmark in the history of the Sufi movement and medieval Khanqahs in Rajasthan under the stewardship of another great saint, Shaikh Hamiduddin Nagauri. This eminent saint of Rajasthan represented a model of rural identification of the Sufi movement. He had further popularised the Sufi movement and the Chishti order in a rural setting so as to broadbase it with wider contact with the masses.

Shaikh Hamiduddin Nagaury set a new tradition in the moral and spiritual life of the people of Rajasthan. His main contribution to the mystic discipline and the social life of the people was to impart a true spirit of moral dedication, adaptability to circumstances, adjustment with the pattern of life and social conditions p revailing in the region. The ideals which he followed, preached and practised ensured the expansion of the silsilah in a land predominently populated by the Hindus. He consecrated his life to the service of the afflicted humanity as a means to the ultimate service to God.

His guiding principle consisted of adaptability and accomodation in the Hindu surroundings in the rural set-up. It produced a deep sympathy and wide appeal in the minds of the Hindus living in that region. He preferred the rural life to influence the people of the countryside in Rajasthan and bring them to the fold of the silsilah by his simple and unassuming ways and by showing deep sentiments of sympathy cooperation and goodwill towards the rural population. He subsisted on the cultivation of just one bigha of land, lived and clad like a Rajasthani peasant, talked in Hindawi in his home, was a strict vegetarian and shared the hopes and aspirations of the

rural folk and mixed up with them in a most amiable manner. He thus showed the way of the utmost limits of accomodation and harmony and the spirit of cooperation and adjustment of which the sufi discipline was capable of. The pattern of cultural borrowing and absorption of the alien externalia within the framework of the mystic theosophy and the way of life was both astounding and befriending.

Shaikh Hamiduddin was a votary of pacifism and non-violence and respected all forms of life - human and animal and he forbade slaughter of animals for food. He looked to inner contentment and the development of a disciplined personality. 7

True to the Chishti ideology developed by him and his mentor, Khwaja Muinuddin Chishti of Ajmer, he shunned worldly pelf and power, association with the kings and nobles and rejected gifts and land grants from them and avoided hoarding of money.

The mystic ideology and practices formulated and stressed by Shaikh Hamiduddin Nagauri laid the foundation of the Sufi movement in Rajasthan and streamlined the social and religious life of the people of that region to a large extent.

Cahpter-IV is devoted to a discussion of the successors of Sufi Hamiduddin Nagauri in view of the great importance of the mystic movement launched by that saint and carried on to greater dimensions by his illustrious successors - both lineal and spiritual. They carried on the mission of their spiritual mentor to revivify spiritual life in Nagaur and the adjoining region in Rajasthan. They were men of wide human sympathies, liberal outlook and tolerant disposition. They played an important part in moulding the attitude and activities of the people. They set ethical and and moral standards which were admirably adhered to by their followers and successive generations of disciples and were emulated with approbation by their non-Muslim admirers.

Chapter-V dwells on another significant movement in Rajasthan, viz that of Maulana Ziauddin Shah and his Chishti khanqah at Jaipur. The great significance of the movement consists of the Chishti Renaissance in Rajasthan during the 18th century by the ceaseless efforts of Maulana Ziauddin Muhammad. The mystic role in Rajasthan for quite a long time had been in low profile. Maulana revived the fortunes of the silsilah and saved its divine sapling from being withered away. He was a Khalifa of Shah Fakhruddin Dehlawi who together with his illustrious father, Shaikh Nizamuddin Aurangabadi and his Pir Shah Kalimulla Jahanabadi had

refurbished the decaying image of the Chishti order in Delhi and Deccan and produced a galaxy of saints who restored the order to its historical pre-eminent position. This job fell to Maulana Ziauddin in Rajasthan.

Chapter-VI takes the Chishti mystic mission from Taunsa in north-western Punjab to Fatehpur Shaikhawati. This efflorescence of the Taunsawi affliation was perfected by the since and selfless devotion of Haji Najmuddin one of the distinguished Khalifas of Shah Sulaiman Taunsawi and deputed by him to Fatehpur Shaikhawati. The Haji became a p opular luminary around whom a cluster of people gathered to attain spiritual bliss and taught the lessons of human dignity, equality and brotherhood.

The movement spread to other parts of Rajasthan and branches of this Khangah were established at Jaipur, Jodhpur, Bikaner, Udaipur and Ajmer. The movement attracted Muslims as well as the Hindus. Other distinctive features of the movement are highlighted too.

Chapter-VII is small but important. It discusses the eminent role of Narnaul as a mystic centre with particular reference to the Khanqahs of Shaikh Muhammad Turk Narnauly and others.

Chapter-VIII discusses minor Sufi saints. The word minor is a misnomer and is a pointer to the paucity of source material with reference to certain saints and is not aimed at belittling their importance as luminaries of divine height and upholders of the philanthropic activity of the Sufic mission in general.

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Chapter-X deals with the inter-relation and affinity between Sufism and Hindu Religious traditions and their close resemblance as well as inter-action. The mutual impact and the Vaishnavite, Yogic and Vedantic influences have been briefly discussed.

Chapter-XI studies the Khanqah life and traditions and contribution of the Khanqah as the focal point of attraction and dissemination, the spiritual development and social uplift of the people as well as the general features of the Khanqahs.

S O U R C E S

The sources for the study of this subject are varied and scattered both in manuscript and print. The bulk of the important sources are preserved in the khanqah collections, shrines of saints, private collections and museums and libraries. A bibliography of the works consulted is given at the end but a brief treatment of the important sources is attempted as under :

1. Fawa'id-ul Fuad :

Our earliest and best source for the medieval Indian sufism and the khanqahs and the views and expositions of the mystics is the Fawa'id-ul Fuad. It is the collection of the conversations of Shaikh Nizamuddin Auliya compiled by Amir Hasan Sijzi, the distinguished disciple of the Shaikh. The great historical value of this work lies in the fact that it was revised by the Shaikh himself who filled up the gaps which were left by the writer, wherever he was in doubt as to the real meaning of the Shaikh's conversation.

The book as a whole is full of valuable information It includes a variety of topics such as prayer, fasting, pilgrimage to Ka'aba, the different sources of knowledge, the love of God, attitude of the man towards the universe, the nature of soul etc. The Shaikh himself narrated to the

visitors the stories of eminent saints and divines and their sayings.

2. Siyar-ul Auliya :

The Siyar-ul Auliya is the very reliable and important source of information for the Indian medieval mystics and scholars. It has been written by Sayyid Muhammad bin Mubarak Kirmani, known as Amir Khurd, a disciple of Shaikh Nizamuddin Auliya. The author has written in this book whatever he had heard from his ancestors and the spiritual master.

The style of this book differs from other sources. Brief but illuminating and interesting accounts of the early Chishti saints of India have been given in this work. It is a mine of information for the religious and social history of medieval India. It gives interesting and revealing accounts of the Indo-Muslim saints of the 13th and 14th centuries and supplies valuable information about the social life and institutions of the period.

3. Surur-us Sudur :

This is a collection of the sayings of Shaikh Hamid-uddin Nagauri and his grandson and was compiled by the Shaikh's grandson, Shaikh Fariduddin.

The conversations recorded in Surur-us Sudur throw light on many aspects of medieval Indian history and culture. It appears from this malfuz that in the family of Shaikh Hamid

conversation was carried on in Hindavi or Persian. The information it supplies about Shaikh Moinuddin Chishti, Maulana Raziuddin Hasan Saghani, Shaikh Sa'adi, Imam Razi and some other important personalities of the medieval period is particularly interesting. The arrangement of this book is not as methodical as that of Fawa'id-ul Fu'ad or Siyarul Auliya. There is no chronological order in the narrative.

4. Misbah-ul Hidayah :

This compendium of Sufi maxims, theories and doctrines is an abridged adaptation of the Awarif-ul-Ma'arif of Shaikh Shihabuddin Suhrawardi. It was written by Izzuddin Mahmud b. Ali Kashani. Didactive and inquisitive in its method, the Misbah proceeds carefully from argument to argument till the philosophy of Shaikh Shihabuddin is revealed to us as a consistent whole. About one half of the book is devoted to mystic philosophy and meta-physics and the other half to mystic training.

5. Manaqib-ul-Mahbubin :

This book contains the lives of the Shaikh Nur Mohammad Maharwi. He exercised a profound influence over the whole of the south-western Punjab. He was born in 1142 A.H. and he was a disciple of Fakhr-aldin Muhibbul Nabi and he was buried in the state of Bahawalpur. This book also tells us about the Shaikh's khalifa, Shaikh Shah Sulaiman Taunsvi and other Chishti saints. The author of this book was Shaikh Najmuddin Naguri where

he is called Najmuddin, Jhunjhanvi and described as a descendant of Sultan-ul Tarikin Shaikh Hamiduddin Nagauri. His grave is situated at Fatehpur Shaikhawati.

6. Mirat-i-Ziyaiya :

This is a collection of the conversations of Shaikh Maulana Ziauddin Jaipuri who was an eminent disciple and khalifah of Shah Fakhruddin Mahilunagi. This book was compiled by Shaikh Rahmat Ali Shah who was a disciple of Maulana Ziauddin. This book has a significance in the broad context of mystic development in the Islamic world. This book throws considerable light on the social and cultural aspects of Rajputana. We find in the pages of Mirat-ul-Ziaiya a brief but significant account of the reactions of the non-Muslims when Maulana Ziauddin settled at Jaipur.

In style and exposition the Mirat-ul-Ziaiya is one of the finest achievements of medieval Indian scholarship. It combines in a very rare degree, conciseness of expression with fullness of thought. This book throws considerable light on the Nawabs of Hyderabad.

7. Fawa'id-ul Ziya :

Fawaid-ul-Ziaya is a rare manuscript which has not been seen by any scholar of present. It contains an account of Maulana Ziauddin's spiritual master and his khalifahs.

The author was a disciple of Maulana, by name Sayed Mehdi Ali Husain who was a resident of Maldah (Bengal). He was directed by Maulana Ziauddin to write down his sayings and conversations which were made by him. The Shaikh himself supervised this work. The shaikh did not want this work to degenerate into a book of miracles or of adulations. He kept a stern watch over the pen of Sayed Mehdi Ali Husain.

[illegible] informs us about the religious and social history of the region of Rajasthan. It gives interesting and revealing accounts of the Muslim saints of the 18th and 19th centuries. It supplies valuable information about the social life and institutions of (*Khanqahs*) of the saints.

There is a detailed discussion of *Shari'at*, *Tariqat* and *Haqiqat*, *Marifat*, love of God, vision of God, nature of the soul, service to Humanity and freedom of will, which forms the subject matter of the book. There is also some discussion about music (sama), relation of Pir(preceptor) and *Murid* (disciple) etc.

This book is available at the *khanqah* of Shaikh Maulana Ziauddin of Jaipur. I read this manuscript there. It is divided into Majalis and there are 102 Majalis in the source.

8. Tazkiratul Ziaus:

Tazkirah-i-Ziaus is another source of information about Maulana Ziauddin. It was written by Shaikh Shams-uddin who was a distinguished disciple of the Maulana. This Tazkirah informs us about the religious atmosphere of the Jaipur town.

This is a good collection of the sayings of Maulana Ziauddin. By a perusal of this book we came to know about the daily programme of the Shaikh. It throws considerable light on the aims and motives relating to the construction of the Khanqahs.

9. Manaqibul Tarikin :

Manaqib-ul Tarikin is also a manuscript which could be read at the Khanqah of Shaikh Haji Najmuddin of Fatehpur Shaikhawati. This work was written by the Shaikh himself.

Manaqibul Tarikin is an extremely valuable source of information for the history of the saints of Chishti silsilah which disappeared or were surviving in that area. It is particularly helpful (in constructing a picture of the social andreligious atmosphere of the Muslim soci-ety during the latter medieval period.

10. Akhbar-ul-Akhyar :

The author of this book is Shaikh Abdul Haqq Muhaddis of Delhi, one of the most distinguished Traditionists this country could ever produce. This book is a biographical dictionary of the Indo-Muslim scholars and Mystics. Though the Shaikh could not go into details owing to the plan of this work, the yet the book reflects a fine critical sense and capacity for examining evidence. As a trained scholar of the tradition of the Prophet the Shaikh has carefully applied the Usul-i Isnad (Critique of evidence) to his study of medieval saints.

Besides these genuine works there are a number of apocryphal sayings and conversations (malfuzat) relating to the Chishti and other Ino-Muslim mystics. The most current and famous of them are (i) Anisul Arwah. This is a collection of conversations of the Shaikh Usman Haruni, 'the holy pole-star of the world' and the spiritual guide of Khwaja Muinuddin Chishti. It is alleged to have been written by Khwaja Muinuddin Chishti Ajmeri.

11. Dalilul Arifin :

Dalilul Arifin is also a collection of the conversations of Shaikh Muinuddin Chishti which were recorded by his spiritual successor Khwaja Bakhtiyaruddin Kaki. This Tazkirah is divided into Majalish and there are six Majalis

in this malfuzat. It throws considerable light on the views of Shaikh Muinuddin Chishti regarding the vision of God, Love of God, Panyana, ma'arifat, service to humanity and the Freedom of will.

This is a brief note on the description and value of some important sources of study for the subject. A detailed bibliography is given at the end.

CHAPTER-X

SUFISM IN RETROSPECTION AND INTROSPECTION.

Islamic mysticism is known as Sufism. Though Sufism has a long history and antiquity coming down from the time of the Prophet, it systematised into definite science and a way of life with a broad conceptual structure since the 13th century AD. It had already developed into a ramified system before it reached the Indian sub continent. In India it assumed a vital role in moulding the life of the people and bringing them in closer harmony.

Rajasthan can boast of hosting the great founder and precursor of the mystic discipline in India it was the pre-eminent Shaikh Muinuddin Chishti, domiciled in Ajmer who guided the fortunes of the votaries of Sufism and the growth of the discipline and organisation in Ajmer. He was a great upholder of human dignity, equality and solidarity and it was due to his persistent effort that spiritual life became a dominant factor in the growth of society in Rajasthan. He thus enitiated new trends in the social and religious life of the people. He not only organised the social life of the Muslims but contributed immensely to the upleft of the Hindu society and imbued it with new vigour and enthusiasm.

The Silsilah initiated and proposed under the guidance of Shaikh Muinuddin Chishti was preached, propagated and developed by his illustrious successors and the succeeding generation of those disciples to prosper into a mammoth banyan tree which enwrapped the Indian society under its spiritual bliss and the shady comfort of a great moralising force. Rajasthan had become the craddle for tending and fostering the growth of the Chishti silsilah and we find a great continuity and consistency in the teaching of the Chishti saints of Rajasthan. From Shaikh Muinuddin Chishti to Haji Najmuddin and Maulana Ziauddin we find a continuity of precepts, practices and ideology. The gospel of truth, spiritual elevation and human welfare was propagated with unabated strength and fervour from the Chishti Khanqahs in Rajasthan. The echoes of this spiritual note reverbrated all through the country.

Other silsilahs followed suit and there flowed an unending stream of the nectar of spiritual life into the wilderness of the vast expense of territory in India. All mysticism is born of religion and Sufism too emanated from Islam. Its origin lies in the text of the Quran and the teachings and the personality of Prophet

Muhammad. Though states and stages were associated with it, it was the product of the esoteric teachings of the Quran. In the course of its development it showed remarkable aptitude at adaptability and absorption of regional elements and traditions.

The origin of Sufism has been divergently interpreted by a number of scholars who have sought trace it from Buddhism, Christianity, Zoroastrianism, Man'chism, Hinduism etc. Yet the votaries of mysticism have strongly rebutted all these probable theori sations of the sociological analysts and assigned its origin entirely and intrinsically to Islam.

The word Sufi has also been differently interpreted. Different scholars had propounded different theories about the derivation of Sufi word (The term Sufi was first applied to Muslim ascetics who clothed themselves in coarse garments of wood (suf)[1], as they wore woollen garments, but this was repudiated, as wool is the garment of cattle.

A different group of scholars considers it to come from 'Saff' (a row) as these men will stand in the

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1. <u>Collier's Encyclopedia</u>, p. 270.

first row of men on the day of judgement. But the correct word from saff would be saffi, not Sufi.

Some think that it is derived from Ashab-al-Suffa who were devoted to the religious life, sat on stone benches, and lived in the time of the Prophet. They had renounced the worldly life lived as ascetics in abject poverty and were ill clad and homeless but devout in worship. They were characterised as those who neither possessed nor were possessed by anyone. But the correct form from Suffa would be Suffi and not Sufi. When all these derivations are rejected then only one interbrable remains to be accepted and that is of the word Suf . From which Sufi may be correctly deduced. So the word Sufi seems to be correct derivation of the word Suf (meaning wool).

According to the researches of Imam Qushery the word, "Sufi" came into existence a little before the expiry of the 2nd century of Hijra. Among the Sahaba (The companions of the Prophet) there were at the very bigining people who despised the worldly things. This tendency, common to all religions, intensified among the Muslims when the rapid expansion of Islam in the Ist century of the Hijra assured to its adherents the political

supermacy from Spain to Indus. The pious and sincere followers of Islam had to discard the profane desires material property seemed to bring forgetfulness of God. Many who regarded all external splendour and wealth as an infraction of the principles governing the true Islamic life, retired from the world to lead a life of abstinence and renunciation[1].

A more plausible explanation comes from the word Suf (wool). Most of the noted scholars have accepted that the word Sufi came into existence from Suf. Prof. K.A. Nizami also thinks that it was derived from Suf[2]. Abu Bakr-al-Kalabadhi considers that it has all the necessary meanings such as withdrawl from the world, inclining the soul away from it, leaving all settled abodes, keeping constantly to travel, denying the carnel soul its pleasures, purifing the conduct, cleansing the consceince, dilation of the beast and the quality of leadership. Edward Sell also thinks that the word Sufi was most probably derived from the Arabic word Suf (wool) and of this material, the garments worn by eastern ascetics used to be generally made.

A derivation is from the Greek, Sophia-wisdom. But the muslim authorities sharply contest the point for they believe in view of the documentary evidence before them that

1. Islamic culture, vol-30, 1956, p. 239.
2. Tarikh-i-Mashiakh-i-Chisht, pp. 17-19.

sufism is an expansion of the esoteric form of the religion of Islam and has no connection with either Greek or Aryan influences[1].

In support of this view Muslim scholars further gave the argument that in the first and second centuries of the Islamic era the Muslim intellectuals were for too much occupied with furthering their own system of ethics, and had neither the inclination norany impetus to desert what was their own in order to learn a foreign culture[2].

Sufism was a natural expression of personal religion in relation to the expression of religion as a communal matter. As a matter of fact sufism passed through several phases in the process of its development. From certain passages in the Quran it would appear that its inception could be traced down from Prophet Muhammad himself. In Quran are to be found also justification and support for the mystical tendencies so strongly manifested by some of Prophet Muhammad's Companions and friends, tendencies which inevitable resulted in a life of detachment, poverty and mortification so that one may say that the companions

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1. <u>Islamic Sufism</u>, p. 17.

2. <u>Sufism, its saints and shrines</u>, p. 8.

of the Prophet Muhammad and their successors were, in a case, forerunners of the Sufis[1].

In the light of historical facts it is easy to determine the exact meaning of Sufism. If we cast a glance over various definitions of Sufism given by the Sufis themselves, we will find not a few necessary attributes ascribed to them.

We can mention some definitions for better understanding of Sufism. The first of which we know is that of Maaruf Karkhi, who died in AD. 815, highly reputed as a saint defined Sufism as "the apprehension of Divine realities and the renunciation of human possessions[2]". Another is that of Bishr-al-Hafi "the Sufi is that one whose heart is pure towards God". Imam Qusheri the author of the great Sufi compendium. Rasail takes Sufism in the meaning of purity. He says that "purity is some thing praiseworthy in whatever language it may be expressed and its opposit impurity is to be eschewed"[3]. From al-Junayd of Baghdad, one of the greatest and most revered of the early Sufi teachers, 'Sufism, he says, 'means that God makes thee to die to Thyself and makes

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1. Sufism, its saints and shrines, p. 8.

2. Early [redacted] mysticism in the near middle east, by M. Smith, pp. 167-68.

3. Rasail, p. 165.

thee alive in Him". In a much more complete definition he says, "Sufism is to purify the heart from the recurrence of creaturely temptations, to say fare well to all natural inclination, to subdue the qualities which belong to humanity, to keep far from the claims of the senses, to adhere to spiritual qualities, faithfully to [redacted] observe the truth and to follow the Prophet in respect of the religious Law[1]. A modern scholar defines it - Sufism is the selfless, experiencing and actualization of the truth[2]. A great Muslim scholar Shibli says that one who dies for the love of the material world die hypocrite, one who dies for the love of the hereafter dies an ascetic. But one who dies for the love of the Real dies as a Sufi[3].

According to these great Sufis, Sufism is the purification of the senses and the will. It is the surrender of one's desires to the will of God. It is in a word, self discipline the avoiding of what is forbiddin and the performance of what is permitted. All the Sufis have one opinion that all the ordinances imposed by Him on creators in the Holy Quran and duties laid down by His Prophet are a necessary obligation and a binding imposition

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1. J.R.A.S., 1906 by R.A. Nicholson, p. 303.
2. Sufism - by Dr. Javad Nurbakhsh, p. 5.
3. Sufism, p. 6.

for adults of mature intelligence, that they may not be avoided in any way by anyone, whether he be a 'Sadiq' or 'Arif', even though he attened the highest degree[1].

Sufism in practice is primarily contemplative and emotional mysticism. As the recognised cultivation of religious experience is not a philosophical system, though it developed such a system, but it is a 'way' the 'way' of purification[2].

Sufism enjoins two types of duties - Action which consists in conforming to the lines of the Shariat and then thinking and feeling (Tariqat). There can be no correct feeling without correct thinking. First, the idea that you form must be in the proper mould - before you can feel the existence of the idea in the correct way[3].

The historian Ibn-i-Khaldun gives an account of the rise of Sufism - He says - "The way of life adopted by the sufis was in force from the begining of Islam and the most eminent of companions and their disciples considered it to be a way of truth and guidance. It was based upon

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1. <u>Islamic culture, vol</u>-30, 1946, p. 240.
2. <u>Sufi Orders in Islam</u>, p. 2.
3. <u>Islamic Sufism</u>, p. 20.

devotion to and separation from God and the lack of attachment to this world, and it included retreat for purposes of devotion. Nothing was more common among the Companions and the others of the faithful with earliest times and when the love of the world was widespread in the second century and later and most men allowed themselves to be dragged into whirlpool of the world, those consecrated to piety were called sufis[1].

The early fhase of the evolution of Sufism came off in Kufa and the surrounding region which were also the centres of Christian, Hellenistic and sheite influences and sufism was bred under those ideas. In Kufa the first person to whom the title of a Sufi was given was Abu Hashim, a native of that place who died in 777-8 AD. Another such person claiming the epithet of a Sufi and contemporary with Abu Hashim was Jabir bin Hayyan, a Sheite al-Chemist.[2]

In its long and chequered career, Sufism passed through three distinct phases of its development. Period of ascetics - 661 AD to 850 AD. which is called the period of the Quiestists, the movement had an personal basis,

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1. Studies in early mysticism, p. 158.
2. Ibid, p. 160.

sensitive souls dissatisfied with the condition of Zahiri (external) world took to renunciation. The worldly minded believed in the Zahba. But the early mystic abhorred the world. They did not lay emphasis on love and adoration. They considered this world ful of sins. These early mystics of Islam were fundamentally inspired by the Quranic conception of a transcendant God. Their contemplation remained confirmed with in the limits of the Quran and the practice of the Prophet[1]. The fear of God and the Day of Judgement were the dominent factor in the calculations. One of these earliest ascetics was Hasan-al-Basri who was born in AD. 643 and was well-known not only for the austerity of his life but for his sermans delivered at Basra. He condemned the possession of riches and all worldly attachments. According to him munafiqs (hypocrites) subjecting to the values of the world were sinners without any concern for their faith. Sinners were fully responsible for their actions, he believed. He pleaded that violent actions of tyrants were a punishment sent by God which could not be opposed by the sword but must be endured with patience[2].

Basra Sufism would never have reached its peak without a female saint, Rabia [redacted] bint Ismail al-Adaviya.

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1. Studies on the civilisation of Islam, Gibb, p. 209.
2. Encyclopaedia of Islam (New edition) p. 374.

Her boundless love and devotion to God and her numerous, highly intense ecstatic exp riences made her one of the greatest of all Islamic mystics. She remained celibate throughout her life. She lived the life of a hermit. She said - Love of God had so absorbed me that neither love nor hate of any other thing or being remains in my heart. A broken pitcher, out of which she drank and made ablutions, an old reed mat, and a brick which she used as a pillow, were her only belongings[1]. On one occassion Rabia was taunted by some men that no women ever had been a Prophet. They were greeted with the retort that egoism and self - worship had also been characteristic of men and that at least no woman had ever been a hermaphoride[2]. Rabia raised the teachings of the Sufi doctrine to a high spiritual level, she was as much of a mystic as an ascetic, one of the first in Islam to whom the title of mystic can justifiably be applied.

The man who played an important and decisive role in the history of Sufism was a Persian, the celebrated Bayazid Bustami, who gave a definite turn to Sufism by introducing into it the element of ecstasy and the mystic doctrine of immanence of God, which is Islamic mysticism has invariably

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1. A History of Sufism, p. 30.
   Studies in early mysticism, pp. 185-86.

2. A History of Sufism, vol-I, p. 30.

implied that all is in God, not that all is God, as is sometimes erroneously believed. Only for a short period he was forced to hide because of the enmity of orthodox elements in Bustam[1]. He was the first in Islamic mysticism to employ the word '*Fana*' which later became the basis of Sufi Theosophy. It implies that human attributes are annihilated through union with God, a state in which a mystic finds eternal life. Bayazid Bustami was a wholly introvert Sufi. He did not exercise a social activity (Khidmat-i-Faqara), yet was ready to save humanity by vicarious suffering from Hell.[2]

When the period of these ascetics finished in the biginning of the 9th century there appeared mystic sects. The men who founded these sects were learned and they contributed in producing the mystical literature. Among them Maruf-al-Karkhi[3], who died in AD. 815 and was highly

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1. *A History of Sufism in India*, vol-I, p. 43.

2. *Encyclopaedia - of Islam (new edition)*, I, p. 162.

3. His full name was Abu Mahfuz Mãruf ibn Firuz-al-Kharkhi. Although Maaruf was born of Chtistian parents, he reportedly embraced Islam through the influence of the Shia Imam Ali-al-Raza. According to one source Mãaruf completed his education in mystic and ascetic discipline under Abu Sulaiman Dawud ibn Nusair-al-Tãi of Kufa. During Haroon-al-Rashid [redacted] reign he lived in the Karkh Quarters of Bag'dad hence he was subsequently called Karkhi. *A Haitory of Sufism in India*, vol-I, pp. 49-50.

reputed as a saint introduced the doctrine of complete forgentfulness. Abu-al-Fayd[1] also called Dhunnun Misri was a Egyptian Sufi. The controversy around Dhunnun Misri stemmed from his conception of the mystic states and the stations of the mystic way. He was the first to attempt a detailed explanation of these ideas. He was the first to teach the real nature of gnosis[2]. Māruf al-Karkhi's disciple, Sari Saqti[3] founded the doctrine of Tauhid through the path of mysticism. What Junaid of Baghdad has expressed cautiously and soberly was now to be phrased in ecstatic radical terms by his younger contemporary, Mansur Hallaj[4], the tragic, ill-fated figure

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1. His full name was Abul Fays Sauban ibn Ibraheem al Misri or Dhunnun. He was native of Ikhmim in upper Egypt and born in 796 AD. He met with hostility from Mutazilites because he upheld the orthodox view that the Quran was uncreated and was condemned also for his public teaching of mysticism. Towards the end of his life he was arrested sent to Baghdad and imprisioned. Being released by the order of the Caliph, he returned to Egypt and died at Giza in AD 857. Studies in Early mysticism, p. 191.

2. A History of Sufism vol-I, p. 47. Kashf-al-Mahjub (English translation) p. 100.

3. He was a native of Baghdad and was born in 769 AD. Originally he had been a merchant spices and seasonings. During his life time he witnessed the reigns of several Caliphs and the rise and fall of several significant intellectual and sectarian movements. Among his main opponents was the celebrated jurist Ahmad ibn Hambal (780-855), the founder of puritanically orthodox Sunni School of jurisprudence, called Hambli. He died in 867 AD, at the ripe old age of ninety Eight. A History of Sufism in India, vol-I, p. 50.

4. Mansur Hallaj's full name was Abul Mughis-al-Husain

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was to become the great martyr of medieval Sufism. His mystical formulae Anal-Haq (I am God) became a very important factor in the evolution of the mystical ideas in Persia and India.

The natural reaction of the monistic doctrines of Bayazid Bustami and Mansur-al-Hallaj was to reinforce Orthodox Islam by re-establishing the principle of unity on the basis of mystical experience and thus to effect a reproachment between _Shariat_ and _Tariqat_. In fact this position was taken up by Junaid of Baghdad himself and reiterated later by Imam-al-Ghazali, Ibn-al.Arabi and Shaikh Shihabuddin Suhrawardi, who not only reconciled the divergent tendencies of Islamic mysticism into one consolidated entity and also made Sufism with recognition from the sober type in Orthodox theology and religious law. They enjoined on the devotee the practice of self discipline which prepares the heart for intuitive knowledge of God.

.... bin-Mansur-Hallaj. He was born about 857 AD. at Tur. His father was a wool carder. In India he acquainted himself with Buddhism. He began to wear only an Indian loin cloth round his waist and a piece of patched and motely cloth thrown around his shoulders. His ideas were condemned and executed in the reign of the Caliph Al-Muqtadir (908-32). _A History of Sufism in India_, vol-I,pp. 57-58.

Shaikh Muhiuddin ibn-i-Arabi propounded the philosophy of Wahdat-ul-Wajud. The Shaikh said that all Being is essentially one and it is a manefestation of divine substance. Shaikh Shihabuddin Suhrawardi's book Awarif-ul-Maarif is a work of centrist Sufism. It containes exact explanations of mystic terms, guidelines for organization of the Khanqah and the rules and regulations connected therewith.

The rise of the silsilahs in the twelfth century was an important factor in the development of Sufism. The rise of the silsilahs placed Sufism on a firm and organised basis and at the same time it was an attempt to make the movement more meaningful to individual Sufis. These were organised to divide the universe into spiritual territories and organization of the Khanqahs.[1]

The transformation of the mystic lore into an organizational pattern also lent a hierarchical grading and continuity of the heritage to the silsilahs. It furnished a great impetus for the rapid strdies towards progress and perfection in respect of the various silsilahs of the Sufi movement and provided it with a stronger base, respectability and viability in its conflict with the

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1. Religion and Politics in India, pp. 56-57.

rigid orthodoxy of a class of the Ulema. In its own turn it effected dents into the bastion of orthodoxy by its forceful appeal to arouse the inner consciousness of the human soul and the esoteric interpretation of the Quran and its abiding interest in the human destiny.

The Sufi movement had attain to its apogee before it reached India. The silsilah stage arrived at during the twelfth and the thirteenth centuries had systematised and perpetuted the Sufi theosophy. The holocaust of the Mongol invasion and the sack of Baghdad in 1258 and rent asunder the entire fabric of the Muslim political hegemony and the cultural advancement. A considerable number of Muslim mystics, men of letters and cultural pursuits, princes, nobles and the men of social and cultural elite fled to India for safety and the continuity of their intellectual and religious pursuits. Besides Anatolia, India was another land guarenteeing peace and hospitality and so the Sufis found a new home and a lucrative soil for the spronting of the spiritual seed of their mission.[1]

At a time when Muhammad bin Qasim was launching his military expedition for the occupation of Sindh, traders from Arabia were fitting out their ships and

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1. Sufi orders in Islam, p. 22.

preparing to say farewell to the homeland in anticipation of the new trading colonies to be established in the western coast of India. An important factor to the planting of the settlements of Muslim colonies on western coasts was the encourgement extended by the Hindu rulers The Zamorin of Calicut deliberately encouraged the lower castes to bec ome Muslims[1]. Similarly like early Arabs conquerors settled their families in large numbers in the various towns of Sindh. Conversion of the local population came off due to a variety of causes.

Throughout the history of Islam in India the missionary has been a relatively less important factor Most writers have chosen to stress the military and political aspects of the Muslims in this country. Actually the missionaries have been the individuals endoured with piety and religious zeal, frequently men of learning who, through their own personal interest in spreading of Islam inspired with a divine call, had been to wandering from place to place and gaining disciples[2].

The first Sufi who settled in the region of Sind, was Shaikh Safiuddin Kazizuni. He settled down near Uch[3]. It was consequent Sultan Mahmud's conquest of Multan that

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1. Islam in India and Pakistan, pp. 39-40.
2. Ibid, p. 42.
3. Akhbar-ul-Akhyar, p. 205.

the many Sufis with their groups of disciples chose to settle in that region and new Muslim settlements came to be established in the region of Multan and Punjab to peacefully propagate the gospel of Islam with its emphasis on esoteric teachings of Islam and purity of heart together with a kind and humane treatment of the non-Muslims.

Abul Fazl Muhammad Khattali a disciple of Husri directed his disciple Abul-Hasan Ali bin Usman bin Ali Hujwiri to settle down at Lahore. He travelled far and wide throughout the Muslim Empire from Syria to Turkistan and from Indus to the Caspian sea. He seems to have settled for atime in Iraq where he ran deeply into debt[1]. Lastly, he settled down at Lahore where he died in 1072 -73 AD. or 1076 AD. Muhammad Iqbal the philosopher poet has said about him "The Chief saint of Hujwir, whose aspiration was as high as the heaven, his tomb was just like the Kaabah to the saint of Sanjar (Khwaja Muinuddin Chishti)[2].

The next great saint who established himself at Ajmer was amongest the earliest saints who came to India, was Khwaja Muinuddin Chishti. He was born in

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1. Kashf-ul-Majub (English translation), p. 385.

2. Israr-i-Khudi, Dr. Muhammad Iqbal, p.

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Sijistan about 1142 AD. and was attracted early to the an errant Sufi life and served his master Shaikh Usman Harooni for twenty years during his wanderings. Later he took independent travelling and came to meet the prominent saints of the period. He paid a visit to the tomb of Shaikh Ali Hujwiri and then marched towards Ajmer and reached there before 1192 AD. which was a seat of an important Hindu state where he finally settled and died in 1236 and where his tomb became a famous centre of pilgrimage[1].

The two main disciples of Shaikh Muinuddin Chishti were Shaikh Qutubuddin Bakhtiyar Kaki and Sufi Hamiduddin Nagauri. Shaikh Qutubuddin Bakhtiyar Kaki met at Baghdad in mosque of Abu Laith and made him his disciple and Khalifa in the presence of Shaikh Shihabuddin Suhrawardi[2], Auhaduddin Kirmani[3]. He came to India and as advised by his Shaikh he settled down at Delhi and fostered the Chishti silsilah in the Capital City of the newly established Turkish Empire. It was due to efforts of Shaikh Qutubuddin Bakhtiyar Kaki[4] that the centre of Chishti silsilah established

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1. For his biographical account see, Chapter
2. Shaikh Shihabuddin Suhrawardi was a nephew and Khalifa of the founder of Suhrawardia silsilah, Shaikh Abu Najibuddin Suhrawardi.
3. Auhuddin Kirmani was a prominent saint and he was a

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Delhi flourished immensely. Sultan Iltutmish was himself for the Shaikh. He offered to the Shaikh the high office of Shaikh-ul-Islam but the latter declined it. For the expansion of the order he trained a number of disciples and Khalifas. Among them the name of Fariduddin is outstanding. Shaikh Sufi Hamiduddin[1] served the Silsilah in Nagaur and Rajputana. He was a man of affable temprament and deef human sympathies. This made him a popular figure in Nagaur. He passed his life in abject poverty. He cultivated a Bigha of land for his livelihood . He did not accept the government jagirs and grants. His wife led a life of frugality. He never talked about the wordly[1] things in his gatherings.

Shaikh Qutubuddin Bakhtiyar Kaki was succeeded by Khwaja Fariduddin Ganj Shakar popularly known as Baba Farid. He was an eminent saint of medieval India, born in 1175 AD. and ak he died in 1265 AD. His humanity, sublimity of character and spiritual calibre helped in spreading the fame of Chishti order to distant places. It crossed the boundaries of Punjab and reached every corner of India[2]. He had a great aversion to the company

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1. See chapter

2. Fawaid-ul-Fuad, pp. 149-238.

of the rich and avoided social contact with them. He led a life of severe austerity and piety and died at the of 93. He was buried at Pakpattan which is the great centre for pilgrimage. He gave to the chisti silsilah the momentum of an organised spiritual movement. Mohd Ghosi Shattari remarks that all shaikhs of India are unanimous in declaring that no saint has excelled Ganji- Shakar in his devotion and penitences. [1] He trained a very large number of disciples who later on set up independant hospices and disseminated the teachings of the chishti silsilah.

The greatest saint of the 14th century of the chishti silsilah was Hazarat Khwaja Nizamuddin Auliya He was the most outstanding successor of Baba Farid. It was during his time that the chishti silsilah reached its highest point of perfection and popularity.[2] At the age of twenty he came to Ajodhan and became a disciple of Baba Farid and obtained the key of the treasury of inward illumination. He was directed by his spiritual master to settle down in capital city to instruct the people. Many under his able direction attained to the

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1. Gulzar-i-Abrar p.
   Religion and politics.p. 191

2. For a detail study about his teachings and life, see Fawaid-ul-fuad, Siyar-ul-Auliya, Siyar-ul-Arifin, Maarij-ul-Walayat, Shajarat-ul-Anwar, Iqtibas-ul-Anwar, Akhbar-ul-Akhyar, Mirat-ul-Asrar, Ain-i-Akbari.

highest point of sanctity[1] Shaikh generally known as Mahboob-i-Ilahi represents a great spiritual force in the history of Muslim India. His disciples spread all over the country. His personality and the breadth of his religious outlook assured the popularity of the Chishti order in India. A characteristic feature of the teaching of the Shaikh is the stress he laid on the motive of love which leads to the realization of God.

After the death of Baba Farid Chishti order was divided into two main branches, known as Nizamiya founded by Shaikh Nizamuddin Auliya and Sabiriya, founded by Makhdoom Alauddin Ali Ahmad Sabir of Kaliar[2] Sabri branch of this order came into full light of history during the time of great mystic of this branch, Shaikh Ahmad Abdul Haq who established a mystic centre at Radauli[3]

An extensive discussion of the entire span of the Silsilah would not be possible in this chapter. It is sufficient to note that the silsilah produced stalwarts of the spiritual enlightenment who illumined this land. Other orders too played important role in the spread of

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1. Ain-i-Akbari - Vol. III P.208
2. For his detail biographical notices see, Akhbar-ul-Akhyar, P.69, Siyar-ul-Aqtab P.177-84, Mirat-ul-Asrar (MS) PP.263-64.
3. For his biographical notices see, Siyar-ul-Aqtab, Akhbar-ul-Akhyar, Mirat-ul-Asrar.

the Sufi movement in india. Among these silsilahs the Suhrawardi silsilah is one of the oldest that was established in the north -western provinces of India. A few suhrawardi saints decided to settle in Delhi and Awadh , but they were overshadowed by their Chishti counterparts. Shaikh Shabuddin suhrawardi, the celebrated author of Awarif-ul- Marif had directed several of his disciples to proceed to India.

One of the pioneer saints to the Suhrawardi order in India was Shaikh Bahauddin Zakariya.[1] He settled down at Multan. He was the cheif exponent of the doctrines of the suhrawardi order. He was on terms of most affectionate intimacy with Baba Farid[2] and Shaikh Hamiduddin Nagauri.[3] His Khanqah developed into a great centre of mystic discipline in medieval India. He died at Multan on 661 A.H.

Another eminent disciple and Khalifa of Shaikh Shabuddin was Qazi Hamiuddin Nagauri. He was a native of Bukhara. During the reign of Sulta n Iltutmish his father, Ataullah Mahmood migrated to India and settled in Delhi.

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1. Shaikh Bahauddin Zakariya was Khurasanian origin. He was directed by his master to settle in Multan the capital city of Qubachha, the rival of Iltutmish. Shaikh Nizamuddin Auliya remarks about him-" With in seventeen days, he secured so much spiritual bounties in the company of his master that it is difficult for others to attain even within the duration of a year. Fawaid-ul-Fuad, pp.43
2. Akhbar-ul-Akhyar p.27
3. Surur-us-sudur (MS) p.

In Baghdad he joined the suhrowardi order. He made his frequent visits to shaikh Qutubuddin Bakhtiar Kaki and passed his life in the spiritual company, of this eminent saint of chishti order.[1] He was probably one of the most erudite scholars of his age.[2]

Another distinguished saint of this order who tended the silsilah in Bengal was shaikh Jalaluddin Tabrizi.[3] He had lengthy correspondence with shaikh Bahauddin Zakariya.[4] Under the able guidance and and discipline of the successors and disciples of Shaikh Bahauddin Zakariya the Suhrawardi silsilah reached to its highest fortunes. They established strong mystic centres and worked out efficiently. But this silsilah had not achieved such poplarity as the Chishtis did.

Another mystic order ot the early period was Firdausia. This order was a branch of Suhrawardi silsilah This order was popularised by Shaikh Sharfuddin Yahya Maneri,[5] a disciple of Khwaja Najmuddin Firdusai. He was not only a practical guide but also an excellent exponent of theoritical mysticism. Shaikh Sharfuddin Yahya Maneri approved of Sama which was a distinctive feature of the Chishti order.[6] He was a prolific writer. Apart from

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1. Khazinat-ul-Asfiya-Vol. I P. 309
2. Fawaid-ul-Fuad p.241, Akhbar-ul-Akhyar p.37
3. Ibid, p.240
4. Ibid, P.99 5. Contd.on next page....

his Maktubat and Malfuzat he compiled several books for the guidance of his devotees[1]. The Shaikh laid particular stress on the service of humanity as a part of mystic discipline.

After brief accounts of Chishtiya Suhrawardia and Firdausia orders, let us now try to appraise the contribution of the Qadiri and the Naqshbandi orders.

The Qadiri silsilah was founded by Khwaja Abdul Qadir Jilani of Baghdad (d. 1165 AD). known as Ghaus-i-Pak. It was late in reaching India. This order reached India in 15th century and the credit for popularising it in India goes to Shah Niamatullah and Makhdoom Jilani. The later settled in Uch and fostered the growth of the Silsilah there. Another famous mystics of Qadiri order were Shaikh Daud Kirmani and Shaikh Abdul Maali Qadiri of Lahore. Shaikh Abdul Haq Muhadith who had previously accepted the discipliship of Shaikh Ali Muttaqi at Mecca, became a followers of Shaikh Musa Gilani. The Qadiri order found a greater devotee in Prince Dara who was a disciple of Shaikh Mian Mir (1550-1635 AD.).

.... Shaikh Sharfuddin Yahya Maneri was a contemporary of Sultan Firoz Tughlaq and held in high esteem to Shaikh He claimed his descent from one of the Prophet's uncles Zubair ibn Abdul Muttalib. His grand father who was a celebrated scholar and mystic had emigrated to Maner in Bihar. Saviours of the Islamic spirit, vol-II, p.257.

1. Akhbar-ul-Akhyar, p. 117.
Maktubat-i-Sadi, pp. 265-72.

The Naqbandi order was introduced to India by Khwaja Baqi-Billah (1563-1603 AD.) seventh in the line of the succession to Khwaja Bahauddin Naqshband (1317-1389 AD.) the founder of the silsilah. His chief disciple was Shaikh Ahmad Sirhindi. He had a dynamic personality and propounded the theory of Wahdat-ul-Shuhud. Shah Abdul Rahim and Shah Walliullah, Shaikh Abdul Latif and Khwaja Mir Dard were the prominent personalities of the Naqashbandi order.

The Sufis in India as elsewhere attached great significance to the an esoteric and mysterious meaning and purport to the teachings of the Quran. To them it had a deeper and more inward sense, but, they did not claim any exclusice knowledge of the mysteries of existence. They however, propounded a scheme of life within the limits set by the law of Islam (Shariat) which they considered formed the tree path (Tariqat) and which led to the ultimate goal of attaining nearness to God. They preached inward light as against the dogmatic formalism of the ecclesiasties and the legists and their exalted idealism brought spiritual solace and comfort to many a heart tossed on the sea of uncertainty and doubt.

Sufism thus presented itself as a panance to cure the manifold ills of the afflicted humanity. It embraced the whole of India within the orbit of its gigantic efforts but the region of Rajasthan enjoyed the uniqueness of representing the mystic tradition in great profusion, variety and dynamic growth.

CHAPTER- II

SUFISM IN RAJASTHAN - THE AUGUSTANA AGE UNDER KHWAJA MUINUDDIN CHISHTI.

In the socio-cultural history of medeival India sufism represented a dominant tract, a tradition affecting the society to its very depth, a pattern of life drawing inspiration from the ascetic piety and the permeating concepts of the equality of man and service to fellow human beings.

Rajasthan presented a very fertile soil for the growth of the sufi movement. The sufism struck roots there even before the Muslim conquest. In fact political and military expansion of the Muslim power had little to do with the expansion of sufism as the sufi aimed at not the conquest of country but the conquest of hearts in the way of pure morality, human fraternisation, the cardinal realities of high ethical and spiritual values and the characteristic essential of the Ta'at-i-Mutadi, that is, service to God consists of service to humanity at large and that the artificial distinctions dividing manking were to be rejected with disdain.

The sufis preached a philosophy which demonstrated a fusion of the teachings of the Prophet with the message of Upani-Shadas and hence they attained widespread popularity.

The thirteenth century was an age of marked by turmoil and destruction in the Islamic lands due to the eruption of the Mongol hordes who swept over Central Asia,

Persia and other regions under the Muslim rule. People, princes, scholars, artists fled pell-well to distant lands. Many came to India and found refuge. A number of sufis too found India a better and peaceful country to live in and preach the gospel of truth and human fraternity.

They took up their abode in various quarters of the Turkish Sultanate of Delhi[1]. Among them were men of great piety scholars, traders and pious saints. Abu Hafs Rabi bin Sahib a traditionist and an ascetic came to Sindh, Mansur-al-Hallaj made a voyage to India by sea in the 10th century. Baba Rihan in the company of dervishes came to Broach in the 11th century. About the same time (1067 A.D.) the religious head of Shia trading community of Bohras settled in Gujrat and converted people belonging to many castes and tribes of Gujarat.

Likewise numerous eminent Muslim scholars and saints came to India after the invasion of Mahmud of Ghazna. Among them Khwaja Usman-al-Hujwiri and Shaikh Ismail Bukhari are worthy to be mentioned[2].

There is no doubt that a few Muslim saints and missionaries appeared on the scene of India before the 12th and 13th centuries but systematic sufic work did not

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1. Sufi orders in Islam, p. 22.
2. Development of Muslim religious thought in India, p. 7

start before the foundation of the Chishti Silsilah and the establishment of the Muslim empire in India.

The period 1200-1500 A.D. was remarkable for the dissemination of the teachings of the Muslim Saints and sufis throughout India. The entry of Islam in to India was did coincide with the advent of Muslim missionaries, traders etc. They were men of piety, peace-loving and extremely tolerant of the views of others. Neither they cutoff the heads of those who were unwilling to be believers nor they relegated the converts to be out castes. To make Islam appeal to the non-Muslims, they made several concessions to the practices of other creeds[1].

The discovery of India by the votaries of Islam was no less momentous than the discovery of America by the West. Though Mohd. bin Qasim in Sindh and Mahmud of Ghazni in the Punjab carried the Muslim arms with spectacular success in India and Shihabuddin Muhmmad Ghori firmly planted the rule of Turkish sultanate in the country. Yet Heaven had decreed the spiritual conquest of India to the lot of the great mystic saint, Shaik-ul-Hind Muinuddin Chishti. Long before the Muslim conquest of India, Chishti

1. Medieval India-culture and thought, p. 226.
Islam in the Indian sub-continent, p. 23.

order[1] had come into existance which provided spiritual nourishment to the nascent sapling of the faith in this country and the innumerable hordes of the non-Muslims surrounding his hospiece for spiritual solace.

Muinuddin Mahmud became the founder of a sufi fraternity which was destined to exercise a profound influence over a large part of India and shape the religious life of the people of this vast sub-continent on principles of high morality, human dignity and self-reliance and the most altruistic objectives based upon universal tolerance and general welfare of all men and women without artificial distinctions and petty lo yalties which used to divide human society into water-tight compartment. He is justly credited with the epithet Aftab-e-Mulk-e-Hind and one of the greatest saints of India.

Khwaja Muinudding Chishti was born at Sanjar not far from Sijistan about 1141 A.D. (536 A.H.)[2]. When he was in his early youth his father Syed Ghayasuddin, a pious man, died. The mother of Khwaja, Bibi Mah-i-Noor was the daughter

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1. Chishti order was one of the most popular and influencial sufi order of India. It derives its name from Chisht, a village near Herat, where the founder of the order Khwaja Abu Ishaq of Syria settled at the intance of his Pir Mamshad Dinawar(a place in Kuhistan between Hamdan and Baghdad). *Encyclopaedia of Islam*, Vol-II p. 50
2. *Gulzar-i-Abrar* (Rotograph), p.13, *Ain*, Vol-III, p. 207 *Islam in Indian sub-continent*, p. 23 *Siyar-ul-Mutakhrin*, p. 230. *Khulasat-ut-Tawarikh*, p. 54. *Encyclopaedia of Ethics and Religion* Vol-I

of Dawood, son of Abdullah-al-Hambli. There were two brothers of the Khwaja[1]. After the death of his father he inherited, as his patrimony only a garden and a grinding stone from his paternal property[2].

From the early age he took fancy to the company of saints, dervishes and paid great respect to them. Once when the Shaikh was looking after the garden owned by the Khwaja himself, mystic named, Abraham Qundozi entered it. The Shaikh accorded a warm welcome to the visitor and rushed to him, kissing his hands, offered him the repose of a shady tree and a bunch of grapes. But the dervish refused and took out rape-seed from his bag, chewed it partly and gave the rest into the mouth of the Shaikh Muinuddin with his own hand. The effect of it was a noticeable change in Khwaja Muinuddin's life as he disposed of his entire property and took himself to itenerary[3].

In fact, as Prof. Nizami has written, the most powerful factor giving mystic, touch to the Khawaja's personality at this early stage was the condition of Sijistan which has suffered terribly at the hands of Qara Khita and the Ghuzz Turks. It drove the Shaikh's mind from mundate

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1. Khazinat-ul-Asfia, p. 257 vol-I
   Mirat-ul-Asrar, p. 140
2. Siyar-ul-Arifin, p. 4, Khazinat-ul-Asfiya, p. 257, Vol-I
   Life of and Teachings of Khwaja Muinuddin Chishti p. 15.
   Tarikh-i-Farishta, vol-2, p. 375.
3. Siyar-ul-Arifin, p. 4, Tarikh-i-Farishta, vol-II, p.375
   Khazinat-ul-Asfiya, p. 257, Mirat-ul-Asrar, (MS) p.120-121.

pursuits and he realised the futility of hankering after wordly glory and looking for material things.[1] He sold out all his assets, gave the proceeds in charity and took to extensive travelling in search of truth and spiritual elevation. Now he became an itinerant and came to the lands adorned by the seminaries of Samarqand and Bukhara where he learnt the Quran by heart and acquired studies of external sciences. Thereafter he left Bukhara for Iraq. While on his way to Iraq he passed by a place named Haroon where he came into contact with Khwaja Usman Harooni[2]. He was impressed by his personality and became his disciple. For twenty years he accompanied his mystic teacher during his wandering in the Muslim lands. At last he succeeded in seeking the pleasure of his great spiritual teacher. He was permitted to enlist disciples and was raised to be the spiritual successor of his illustrious mentor[3]. When he was with his master he performed all types of personal

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1. Some aspect of religion and politics in India during the 13th century, p. 183.
2. Khwaja Usman Harooni was an outstanding personality of his age. He was well versed in Shariat, Tariqat and Haqiqat. He was a disciple of Khwaja Haji Sharif. He surrendered himself at the feet of his illustrious mentor and for seventy years he was absorbed in mortification and penitences. He had four renouned Khalifas-Khwaja Muinuddin Chishti, Shaikh Saadi, Khwaja Mohd. Turk and Shaikh Najmuddin Sughra. He died in 1220-21 A.D. at the age of 91. (Khazinat-ul-Asfiya, p. 256.
3. Siyar-ul-Arifin, p. 4, Khazinat-ul-Asfiya, vol.I, p. 257. Tarikh-i-Farishta, vol-2, p. 375. Siyar-ul-Mutakhrin, p. 230.

services to him. He himself once told his disciples - "when I become a disciple of the Khwaja, I did not give myself a moment's rest from his service and carried his night clothes during his journeys and halts[1]".

With the permission of his spiritual master he took up independent itenarary, came into contact with eminent saints and scholars of that period like Shaikh Abdul Qadir Jilani[2], Shaikh Najmuddin Kubra[3], Shaikh Najibuddin, Suhrawardi[4] and Shaikh Mohd. Isphani[5]- all of whom were destined to exercise great influence on contemporary religious thought[6]. He was a man of great spiritual and moral qualities which attracted thousands of people to his fold and appointed the Khalifas in Sabzwar and Balkh.

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1. Siyar-ul-Auliya-MS, p. 24, Akhbar-ul-Akhyar, p. 22 Akhbar-ul-Asfiya, p. 7, Safinat-ul-Auliya, p. 128

2. Shaikh Abdul Qadir Jilani was the founder of the Qadiriya order. He was one of the most outstanding personality in the annals of Islamic mysticism.

3. Shaikh Najmuddin Kubra (1145-1248 A.D.) was one of the most striking personalities among the Persian sufis of the 12th & 13th century. Nafhat-ul-Uns - p. 375-79.

4. He was the founder of the Suhrawardi Silsilah and was a native of Suhraward, a town in Jibal, see - Nafahat-ul-Uns- p. 456-58

5. He was a notable saint of Ispahan. Siyar-ul-Arifin, p. 7.

6. Siyar-ul-Arifin, p. 5, Gulzar-i-Abrar, p. 14. Tazakirat-ul-Auliya Hind-o-Pak, p. 9-12.

So many great personalities like Shaikh Shihabuddin Suhrawardi and Shaikh Auhaduddin Kirmani benefited from his company[1]. From Baghdad Shaikh Muinuddin went to Hamdan, where he met Shaikh Yusuf Hamdani[2], from Hamdan he reached Tabriz and came into contact with Shaikh Abu Sayeed Tabrizi[3]. He stayed in Lahore at the tomb Shaikh Ali Hujwiri[4].

Tradition records that Khwaja Muinuddin was sent to Hindustan by the Prophet. The Prophet appeared to him and ordered him to go to Ajmar to preach Islam in India[5].

Some of the older historians including Qazi Minhaj-ul-din Siraj, a contemporary of Khwaja Muinuddin and the author of Tabqat-i-Nasiri asserts that the Khwaja accompanied Sultan Shihabuddin of Ghor, when he gave battle to Prithviraj and defeated him finally at Tarain. The annalists of the period relate that invocation of divine blessings by the Khwaja was responsible ~~that~~ for the spectacular success achieved by Muhammed Ghori against his foe[6].

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1. Siyar-ul-Mutakharin, p. 230
2. For brief account see - Nafahat-ul-Uns, p. 240-41.
3. Siyar-ul-Arifin, p. 6, Islam in the Indian sub-continent, p. 23
4. The History and Culture of the Indian people- The struggle for empire - vol-V, p. 467.
5. Siyar-ul-Aqtab - p. 122-23, Munis-ul-Arwah MS, p. 17 Islam in the Indian sub-continent, p. 23
6. Tabaqat-i-Nasiri, vol-I, p. 120, Tarikh-i-Farishta-II, P. 57, Muntkhab-ut-Tawarikh, p. 50.

It seems that when the Khwaja came to India, Ajmer and Delhi were not until then conquered by Muhammad Ghori. Dr. S.A.A. Rizvi and Maulana Fazalullah Jamali mention that the Khwaja came to India after its conquest by Muslims. But contemporary evidence consisting of several other testifies that he came to India before Ghorian conquest of India[1]. Neither he accompanied the army of Sultan Shihabuddin of Ghor, nor did he come thereafter. He came to India and had taken up his residence at Ajmer in the initial period of Muhammad Ghori's conquest.

A few years before the battle of Tarain the soveriegnty of the Chauhan ruler, Prithviraj ended. According to some chroniclers an incident sealed the fate of the independent kingdom of Ajmer. Prithviraj is said to have treated unjustly a Muslim (the servant of Rai). When he came to Khwaja and complained of his attitude, he interceded on behalf of the aggrieved man. Prithviraj contemptuously replied - "Since the time this man has come here, he is indulging in tall talk never experienced or heard before. The Khwaja on hearing the reply of Prithviraj

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1. Akhbar-ul-Akhyar - p. 22, Siyar-ul-Auliya - p. 25
The Gazetteer of India, vol-I, p. 423.
Iqtibas-ul-Anwar - p. 442-43.
The tribes and castes of Rajputana - p. 12.

calmly said, " We have handed over Prithviraj, alive and in chains to Muhammad Ghori[1].

About the same time Sultan Muizuddin Muhammad Ghori's army arrived from Ghor, attacked on the forces of Rai Pithora and defeated it. Pithora was taken prisoner and thus the Khwaja's prediction proved true. It is also said that from the day on which Rai Pithora was defeated, Islam became a dominant factor in the region[2].

It must be noted here that long before the Ghorid conquest of India, Muslim traders, saints mystics, merchants peacefully penetrated into the country and settled at a number of important places. It appears that in the first half of the 12 century isolated Muslim culture groups had secured a foot hold in the country. The author of Kamilut-Tawarikh, Ibn Asir refers about Banaras - "There were Muslims in that country since the days of Mahmud, who continued faithful to the law of Islam and constant in prayer and good works[3]". At Bahreich was the mausoleum of Salar Masud Ghazi, Shaikh Muinuddin Chishti at Ajmer, Maulana Raziuddin Saghani at Badaun and the colony of Arabs at Kanauj indicates about the Muslim

1. Akhbar-ul-Akhyar - p. 22, Siyar-ul-Auliya MS - p. 25 Munis-ul-Arwah MS- p. 24
2. Akhbar-ul-Akhyar - p. 22
3. History of India, vol-II, p. 251 by Elliot and Dowson

settlement in India before the Ghurid conquest[1]. So we should not be confused about the Muslim servant of Rai Pithora.

Hindustan, to the end of its farthest southern limits, was a land of pagans and polytheists, who soever held power made the claim, "I am the Lord, Most High". The inhabitants of land made almost every object and being as a partaker of divinity. Stocks and stones, trees and beasts cow and cowdung were the things for the prostration for them. Darkened by the gloom of infidility their hearts had been securely sealed.

The moment Khwaja Muinuddin Chishti set his foot on this land, the deariness of paganism gave way to the brightness of Islam. Thanks to the his efforts and blessing, the relics of fatishism were replaced by the pulpit, the niche and the arch and the lands ringing with the sound of idolatrous culis were filled with the cries of Allah-O-Akbar. Whosoever would be blessed with the true faith in God in this country and whosoever shall partake this wealth till the day of Reckoning and their progeny as well as all those who will extend the bounds of true faith in this land shall go on increasing the merits and rewards of Shaikh-ul-Islam, Khwaja Muinuddin Chishti[2].

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1. Comprehensive History of India, vol-V, p. 138.
2. Siyar-ul-Auliya - MS, p. 25.

Being the capital city of Chauhan kings of Northern India, it was a celebrated place of pilgrimage for Hindus who visited Ajmer from far and near[1].

Khwaja Muinuddin Chishti's determination to evolve the principles of Islamic mysticism at a place of such political and religious significance shows his great self confidence. One cannot think without admiration of this man, almost,alone living among people who took the least contact with a Muslim as a sort of defilement. He was even refused water to drink. In the torrid climate of Rajputana, this was the severest punishment that can be concieved of. The ruler demanded of the high priest to banish the Khwaja whose influence had began to make itself felt amongst the lower starta of the society. He ordered for the expulsion of Khwaja at the hands of Jaipal. Legend records that while he approched the Khwaja, he was so much impressed by his spiritual greatness that from that moment he became a true disciple of the Khwaja and passed his life in the service of helpless and in alleviating the distress of the afflicted ones[2].

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1. A place of religious significance called Pushker lies a few miles from Ajmer. A lake of great sanctity which is equalled only by that of Mansarover.On its both banks there are hundreds of temple. It is believed that there were Brahma,performed the Yajna and Saraswati reappeared in five streams, District Gazetteer of Ajmer,1966,p736. Akhbar-ul-Akhyar, p. 23.
2. Jawahir-i-Faridi, p. 155-60. Glimpses of Medieval Indian culture, p. 37.

The family life of Khwaja did not make any disturbance in his devotions to God. He married twice. His first wife was a daughter of a Hindu Raja of Betli. She was captured by a Subedar named Malik Khitab. He brought that girl to the Khwaja and he accepted her for marriage. Her name was changed to Ummatullah[1]. The Khawaja married a second time with a daughter of Syed Wajihuddin, the uncle of Syed Hussain Mashahadi. Her name was Asmatullah. Three sons and one daughter were born from both wives. Khwaja Fakhruddin, Khwaja Hisamuddin and Bibi Hafiz Jamal were born from Umatullah while Ziauddin Abu Syed was from Asmatullah[2].

It must be noted here that the Khwaja Muinuddin Chishti did not not brook any discrimination between the two Muslim sects - the Sunnis and Shias. Syed Wajihuddin and his daughter beloned to the Shia community. He set an example for both to emulate the true spirit of Islam and to forge the bounds of unity and freternity among all the Muslims particularly these two sects of Islam.

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1. Akhbar-ul-Akhyar, p. 114, Munis-ul-Arwah, p. 46-47. Khazinat-ul-Asfiya, vol-I, p. 263.

2. Akhbar-ul-Akhyar, p. 114.
Munis-ul-Arwah, p. 39-40.
A holy biography of Hazrat Khwaja Muinuddin Chishti, p.95.
Khazinat-ul-Asfiya, p. 263, vol-I.
Islam in the Indian sub-continentak, p. 23

There were a large number of spiritual successors of the great Shaikh who did their best to popularise the sufic theosophy, particularly relating to the Chishti Silsilah. Now the Khwaja was advanced in age and had become weak. Contemporary sources converge on the circumstances leading to the Shaikh's death and maintain that on the night of 5th Rajab, 633 A.H. the saint as usual retired to his cell after performing night prayer called 'Isha and closed the door. He did not permit anyone to enter in. All night long, the people heard mystic cries, coming from that tenement. At the approach of dawn, the yearning and cries were not audible. In short, when the door was opened, the people found the Khwaja dead and on his forehead were written those words - "He was beloved of God and he died in love of God"[1]. He died on Monday, the 6th of Rajab, 633 A.H.[2] His tomb is situated at Ajmer. The original grave was of bricks, later a stone cenatoph was built over it. Leaving the brick construction the tact, Khwaja Husain Naguari a successor of Sufi Hamiduddin Nagauri, built a tomb over it[3]. A Khangah adjoining the tomb built by ruler of Mandu presumable Mahmud Khilji. A gate way known as Bulland Darwazah was put up by him near the tomb by the same ruler

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1. Siyar-ul-Aqtab, p. 41, Akhbar-ul-Akhyar, p. 23. Khazinat-ul-Asfiya, vol-1, p. 267-68
2. Khulasat-ut-Tawarikh, p. 54, Tarikh-i-Farishta, vol-II, p. 377, Akhbar-ul-Akhyar, p. 23 Khazinat-ul-Asfiya, vol.I p. 265., Gulzar-i-Abrar, p. 15 Akhbar-ul-Asfiya, p. 7, Siyar-ul-Mutakharin, p. 230
3. Akhbar-ul-Akhyar, p. 23 Munis-ul-Arwah, MS, p. 46

in 1455[1].

Notwithstanding the narrations of chroniclers and the polemics of the hagliologists, the fact remains that the Khwaja had chosen Ajmer as the seat of his mystic preaching and exposition of theosophical posturlates and by precept and practice laid here the massage of human freternisation, dignity and love. Though proselytizing was not the direct aim of the saint, yet his teachings ultimately let loose forces prompting the natives to embrace Islam in considerable number. The question of his being the precursor or the follower of the military conquests of the Ghurids is controversial, the quantum of evidence warrants to suggest that he had set himself up certainly before the Ghurian domination of Northern India and Rajasthan had been consolidated and firmly entrenched. His resolve to turn Ajmer, the seat of Chauhan Rajput political power and religious piligrimage speaks of his courage, tenacity, dependence on Divine Will and steadfastness in glowing terms. His mystic teachings and identification with the hope and aspirations, of the people won him wide popularity and mass support and hords of people joined his fold and accepted Islam.

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1. Akhbar-ul-Akhyar, p. 23.

these principles of non-violence,pacificism and peaceful co-existance in their own lives and extended their operation to all human beings. Baba Farid asked his visitors to give a needle instead of a knife as he said "I want to create the love and affection in the hearts of men of all castes and creeds"[1]. Khwaja Muinuddin preached the principles of non-violence and pacificism. Never did he raise his voice in anger or advise his devotees to follow the path of non-violence. He preached his mission in an atmosphere of pacificism.

Killing of the beasts has been strictly condemned. Khwaja Muinuddin narrated that the Prophet Muhammad says - "One who kills forty cows commits murder and if a man kills an animal for the satisfaction of his physical desire except on occassions when it is permitted, it is as if he had helped in desolating the Kaabah[2].

Khwaja Muinuddin asked his disciples to follow the path of rejection of the world (Tark-i-Dunya). Tark-i-Dunya meant not to go to the forest and live there and severe all connections with the world. Its meaning was that a mystic was expected to reject the materialistic approach towards life and

1. Fawaid-ul-Fuad, p. 226.

2. Anis-ul-Arwah, p. 21.

its problems which they hated and despised. If the he (mystic) was involved in a materialistic pursuit of the world, he drifted away from his real object.

Khwaja Muinuddin never looked towards material world. He lived in a Kachcha house and were the patched clothes(Do-Tahi He paid no heed to the imperial gifts and his son earned his livelihood by the cultivation of land[1]. Whatever came to him (unasked) for) he would accept but would not hoard it. He placed his heart on God only.

Later saints of the Chishti Silsilah advised their disciples against the possession of private property[2]. Keep only what is necessary[3]. They said to their disciples that real happiness lay not in accumulating money but in distributing it[4].

At Ajmer Khwaja proclaimed nine principles of a divine life. A Derwesh asked him that what was expected of a true ascetic? Khwaja Muinuddin Chishti asked his Khalifa Sufi Hamiduddin Nagauri. He inquired of him to both expain and write down so that such rules could be made known to a wider section of Muslims. He described the rules as under :

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1. Siyar-ul-Auliya, p. 53.
2. Siyar-ul-Auliya, p. 204.
3. Fawaid-ul-Fuad, p. 130.
4. Siyar-ul-Auliya, p. 404.

1. Avoid the possession of private property.
2. One should not disclose to others about his going hungry even for seven days.
3. Abstain from borrowing anything.
4. One should not hoard food, money, grain, or clothing even until the following day.
5. He should pray to God even for his enemy.
6. If one performs a virtuous deed he should consider it a gift of munificence from his Pir or due to the intercession of Prophet Muhammad on one's behalf, or a manifestation of Divine mercy.
7. Fearing God one should be careful to avoid actions which may involve him again in evil.
8. Having fulfilled all the above conditions one should regularly fast during the day and spend his nights in prayer.
9. One should remain quiet or else speak when it is imperative to do so. The Shariat makes it un-lawful both to talk incessantly or to keep totally silent. One should utter only such words as please God[1].

His Panthiestic approach that when we transcended the externals and looked around we found the lover, the beloved and the love to be one, in the sphere of oneness all is one[2].

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1. Sarur-us-Sudur, MS, p. 51-52.
2. Siyar-ul-Auliya, p. 24.

brought him very near to the principles of ancient Hindu religious thought, particularly, the Upnishads and created an atmosphere favourable for the exchange of the ideas at higher level.

At the time of assigning the Khilafat to Shaikh Qutubuddin Bakhtiyar Kaki, he advised him to follow the four gems of self - 1. A mark of contentment in poverty. 2. To feed the hungry. 3. Expression of cheerfullness in the midst of sorrow and 4th extending the hands of friendship towards the enemy.[1]

He says that the mystics are like the sun. They shine over the whole world and the entire world is illuminated by their reflection[2]. He added that Mutawakkil is one who takes the trouble and temptation from the people and to be still and quiet in this way, the necessity is of humble submission and respect to God[3].

The Khwaja says that the connecting link between the Creator and the created beings the death. According to him the world has no value without death. The Prophet said that death bridges the gulf existing between the lover and the beloved[4].

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1. Akhbar-ul-Akhyar, p. 26., Dalil-ul-Arifin, p. 55.
2. Akhbar-ul-Akhyar, p. 24.
3. Siyar-ul-Auliya, p. 48.
4. Akhbar-ul-Akhyar, p. 26., Dalil-ul-Arifin, p. 55.

complete knowledge of God through the gnosis. As the knowledge of God is an unbounded sea on the other hand, the _Maarifat_ is a stream which flows from that sea. Purification of heart from all things other than God is a pre-requisite for gnosis, which is possible only through love of God, as love of God produces a fire in the heart of a lover which consumes everything that comes in contact with it[1]. _Maarifat_ is the essence of man's soul, salvation and immortality of man lie in its attainments. Love of God is the supreme end in his life, and the vision of God, the _Summum Bonum_, are the direct attainments flowing from it.

Khwaja Muinuddin Chishti believed inpacificism and non-violent approach towards all the problems and ailings of the society. The Indo-Muslim saint said that force creates more problems than it solves. Shaikh Nizamuddin Auliya cautioned his adherents not to put the thorns, in the way of anybody[2]. One should cultivate abundant patience and endurance in him. The man who gets excited over the slightest provocation debases his spiritual power. Anger should not only be suppressed, it should be eliminated by forgiving the person who has committed a wrong[3]. The mystics of mediaeval India adopted

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1. _Akhbar-ul-Akhyar_, p. 26-27
2. _Fawaid-ul-Fuad_, p. 86-87.
3. _Siyar-ul-Auliya_, p. 552-56
   Fawaid-ul-Fuad, p. 86.

to any prayer[1]. He also said that the company of excellent is better than the good work and the company of the bad is worse than the bad work[2]. A Dervesh should be so close to God, that God, may give him, whatever he wishes to get. If not, then he is not entitled to be called a Dervish. He said that the Enlightened one is he who, wants to achieve any thing and finds it. Whatever he desires he finds by His generosity. That is a true Muslim who had acquired these three things - sainthood, Love of God and the last believe in Death. Who have these three charactor-stic is the beloved of God and would be accorded his place in Heaven[3].

God, in the opinion of Khwaja Muinuddin Chishti, can be realised only through Gnosis (Maarifat). Gnosis of God is of two kinds; cognitional and emtional. Cognitional gnosis is the foundation of all blessings in this world and the next, for the most important thing for a man at all times and in all circumstances is knowledge of God. Gnosis is the sustenance of heart through God, and the turning away of one's in most throughts from all that is not God, the worth of everyone is in proportion to gnosis and he who is with-out gnosis is worth nothing[4]. Anybody cannot acquire the

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1. Life and teaching of Khwaja Muinuddin Chishti, p. 76
2. Akhbar-ul-Akhyar, p. 23, Munis-ul-Arwah, p. 25
3. Munis-ul-Arwah, p. 25-26
4. Akhbar-ul-Akhyar, p. 24
Kash-ul-Mahjub, p. 267 (English Translation).

It is a pity that we find only scattered stories and sayings relating to the Khwaja. He told his disciples that the heart of a lover is a fireplace of love. Whatever comes to it is burnt and becomes annihilated. No fire is better than fire of love (Ishq). But love aspires for vision. The noise of blowing water is only upto the time when it does not reach the sea. When it falls it becomes calm and placid just as the noise of the lover is only upto the time when he has not seen his beloved. When he sees he becomes calm and settled.[1]

The distinguishing mark of one who had recognised God was his flight from crowds of Khalq. The hajjis walked around the Kaaba but the spiritualists circumambulated the heart[2]. The most superior kind of worship was to succour the helpless, feed the hungry and to redress the misery of those in distress[3]. The Enlightened one does not repose his trust in any body except God. Accordingly, he does not pay his attention to anyone else besides God. He told that whoever wants to be safe from the fire of hell, and the fear of the Day of Judgement, must obey God. He should obey Him in such profusion that it places him on a plane superior

1. <u>Akhbar-ul-Akhyar</u> p. 23, <u>Akhbar-ul-Asfiya</u>, p.7
<u>Munis-ul-Arwah</u>, p. 24.
2. <u>Siyar-ul-Auliya</u>, p. 25.
3. <u>Siyar-ul-Auliya</u>, p. 24.

Through his sublime spiritual values, moral traditions and didactic teachings he turned the face of Rajasthan into a land abounding in religious fervour emphasising the emotional integration of all people, seeking human welfare without distinction of caste and creed and the sufic theosophy intricacies of the mystic thought and practices emanating from a multiplicity of hospices and khanqahs studded all over. Khwaja Muinuddin Chishti was the most prominent among the spiritual personalities of India. He was destined for an extraordinary career. Into a tottering civilisation, fought with material stakes and pursuits which - guaranteed no sublimity human endeavour and with conferred no spiritual freedom on human beings, he burst forth all the masterful force of his personality.

He was a true lover of God and consistently maintained that one should obey the commandments of God. His sayings embody the quintessence of his religion and social ideology and reveal him as a man of widest human sympathies.

Khwaja Muinuddin Chishti was not only a great saint, an outstanding preacher and an inspired man, but at the same time he was an erudite scholar.

He quoted the words of Shaikh Usman Harooni that there existed three types of men who would not enter the Heaven - i.e. 1. The liars 2. The rich but miserly 3. Deceitful businessman.[1]

He said that one who holds these three qualities, i.e., river-like generosity, secondly, sun-like affection and thirdly, earth-like hospitality, should be reassured that he is a true devotee of God.[2]

Khwaja Muinuddin was a versatile mystic. He popularised the sufisim in India and he accorded the highest place to the mystic among all manking. In his opinion, the mystic is one who knows the whole universe, is competent enough to solve the problems on the spiritual basis, is able to answer the minutes of love and is aware of the facts of Divine secrets and the Light. Thousands of divine lights dawn upon him from the invisible world everyday. He always burns in the fire of love and remains bewildered in the creation of God. He remembers God in every condition and state[3].

A man cannot be a mystic, says the Khwaja unless he takes death as his friend at a time of ease, loves the rememberance of God, becomes restless at the time of coming of his friend, and enjoys in anticipation of that particular moment when his sight will be fixed on his Lord[4].

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1. Anis-ul-Arwah, p. 32.
2. Siyar-ul-Auliya, p.
3. Dalil-ul-Arifin, p. 4
4. Ibid, p. 51.

Khwaja Muinuddin Chishti entitled Sultan-ul-Hind occupies a prominent place among the spiritual leaders of the world. He was the founding father of the Chishti Silsilah and its mystics theosophy and the trend-etter of the sufi philosophy, organization and rituals. He taught the lession of peace and harmony. He infused a new vigour into the Indian philosophy.

He attracted attention of thousands of spiritually hungry people whose search for peace and exploring the Truth drew them just like the bees driven away by the flowers.

Khwaja Muinuddin lived a life of extreme piety. He is said to have passed off his days altogether in devotion and meditation. He never preached aggressiveness and domination and was a man of peace and goodwill towards all God's creatures[1].

He was always prepared to give refuge to anyone who, after witnessing his miracles or his pure living, wanted to accept Islam. Under these circumstances there was no much opposition from any quarters to conversions to Islam at the hands of the Khwaja. On the contrary, the Hindus regarded with great respect to him and held him in great veneration[2].

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1. Ajmer through the inscription, p. 90-91.
2. The faith movement of Maulana Muhammad Ilyas, p. 19.

The chief cause behind the unique popularity of the Khwaja among the masses was his liberal ideas. He laid great stress on service to man. He did not brook any distinction between man and man, high and low, rich and poor and the Hindu and the Muslims. His court was an asylum and a refuge to those, whom the world has refused to give shelter. It is recorded that when he was asked about the highest form of devotion to God, he replied, it was nothing but redressing the misery of those in distress, fulfilling the needs of helpless and feeding the hungry[1].

He dwelt on the importance of the cultivation of such qualities which he thought, would endear man to God. The man should possess river-like generosity. Sun-like affection and earth-like humility[2]. In the light of these lofty principles, the great saint established ideological relationship with the main source of Hindu religious thought. "As a working idea in social life, it meant equality of all man, the essential unity of all religions and freedom from all religious prejudices.

His teachings had a tremendous social impact, contemporary and subsequent and survive upto the present day.

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1. Siyar-ul-Auliya, p. 24

2. Akhbar-ul-Akhyar, p. 23
   Siyar-ul-Auliya, p. 24

The caste system was totally abnegated and discounted by him as the negation of the dignity of a man[1]. This worst system of Hindu society initially was introduced with the purpose of division of labour. The Khwaja's message of equality came to the contemporary society as a great boon. The masses as well as the learned people of the contemporary world bowed their heads at the feet of this great saint. If we make a careful study of the Khangah of Khwaja Muinuddin Chishti it would be evident that the fact remains that it represented a classless atmosphere. It attracted the lower sections of the Hindu society to its fold. Here he taught a lesson of love and humanity. Oneness of God became the cardinal Muslim belief. He emphasised good training and a fair social environment. With the tradition of poverty, selfless devotion to the cause of humanity and eagerness for the moral and spiritual uplift of the man, the Shaikh remains an exampler and served as an inspiration to all men for all time.

His teachings bore an immortal impress on the convass of social history of India. These helped develop ecstatic love for divine Being. He ex ercised a magnetic control over the visitors to the Khanqah and turned their hearts to spiritual pursuits and led them to seek solace in moral and religious deeds and elevate their souls and give up evil and immoral acts and intentions.

1. Religion and Politics, p. 67.

Although he was ill-treated by the ruling class and the ruler did not like the Khwaja's missionary activities and put difficulties in his way[1]. But as the time passed large offerings and _futuh_ came to him as a token of the deep devotion of the atherents.

One particular aspect of Khwaja Muinuddin Chishti's teaching was that he did not insist upon formal coversion of a non-Muslim unless the novice was himself tempted to insist on testing the truth. Such generosity made the order very appealing to the Hindus and accounts also for the fact that Muinuddin Chishti's tomb is one of the most frequently visited and among the holiest places of pilgrimage for the devotees drawn from all creeds all over the country and from abroad too[2].

Khwaja Muinuddin lived a married life. He had two wives and the children born were Khwaja Fakhruddin, Khwaja Hissamuddin, Khwaja Ziauddin Abu Syeed and Bibi Hafiz Jamal. The eldest son, Khwaja Fakhruddin Abdul Khair was born in 1195 A.D. He settled in a village, known as Mandal, few miles away from Ajmer and earned his livelihood by the cultivation of waste land. The muqta of Ajmer urged him to

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1. _Siyar-ul-Auliya_, p. 46-47.
   Muslim Community of the Indo-Pakistan Sub-continent (610.-1947) p. 64.

2. _Islam in the Indian sub-continent_, p. 24.

obtain a royal farman for the land. The great Shaikh was forced by his son to proceed to court and obtain a *muqarar dast* from the Sultan Iltutmish[1]. Shaikh Fakhruddin was well versed in spiritual and temporal knowledge. He died at the age of sixty two on the 5th of Shabban, 651/ 1257 AD. His mazar is situated near the Hauz, at Sarwar which is forty km. from Ajmer[2].

Khwaja Hisamuddin was the second son of Khwaja. Unfortunately we have no detailed information about the Shaikh. It is said that he disappeared and joined the company of *Abdals*[3].

Shaikh Ziauddin Abu Syeed was the youngest son of the great saint. He stayed in that holy city, Ajmer and worked for the expansion of the movement. He preached the lesson of brotherhood and humanity. Like his father he was respected by the masses - Hindus and the Muslims. His tomb is situated near the Jhalra on saya Ghat in the precints of Dargah of Khwaja Muinuddin Chishti. It also draws a number of pilgrims and devotees. His annual Urs is held on 13th and 14th of Zilhij. He died in 695 AH.[4]

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1. *Akhbarul-Akhyar*, p. 51.. *Siyar-ul-Auliya*, p.
2. *Akhbarul-Akhyar*, p. 52.
3. *Ibid*, p. 113-114.
4. *Gulzar-e-Abrar*, p. 16.
   Hindul Wali Gharib Nawaz, p. 67.

Bibi Hafiz Jamal was a very pious lady. She was also a spiritual successor of the great saint. She taught the external and internal sciences to the women. She was married to a grand-son of Sufi Hamiduddin Nagauri, Shaikh Raziuddin, who died at Nagaur and his grave is situated near Hauz[1]. Two sons were born to Bibi Hafiz Jamal but they died at the stage of infancy[2]. Her tomb is situated near the southern wall of the great saint's tomb. Her Urs ceremony is performed every year on the 17th of Rajab in the Dargah Sharif.

Shaikh Hisamuddin Sokhta - He was a son of Shaikh Fakhruddin, son of Khwaja Muinuddin Chishti. He had friendly relations with Khwaja Nizamuddin Auliya. His father called him after his own brother's name, Shaikh Hisamuddin who had disappeared. He settled down at Sambhar forty km. from Ajmer. He built a large Khanqah and attracted the people of all castes and creeds. He propagated the principles of the silsilah in the interior of the region. He died in 1340 AD. and was buried at Sambhar[3]. He had two sons also, Shaikh Muinuddin Khurd and Shaikh Qayamuddin Babarbal. Shaikh Muinuddin Khurd was a disciple of Shaikh Nasiruddin Mahmud Chiragh-i-Delhi. One of his sons

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1. Gulzar-i-Abrar, p. 16.

2. Gulzar-i-Abrar, p. 16., Akhbarul-Akhyar, P. 114.

3. Akhbar-ul-Akhyar, p. 114.
   Gulzar-i-Abrar, p. 16.

who had migrated to Mandu was called Shaikh Qutubuddin alias Chisht Khan. When Sultan Mahmud Khilji, reconquerd Ajmer, to consolidate his rule he decided to assign Ajmer's incharge in the hands of Chisht Khan but Chisht Khan did not accept the position at Ajmer. Meanwhile Shaikh Bayazid, son of Shaikh Qayamuddin Babarbal came to Mandu, he was married to a daughter of Shaikh Mahmud Dehlivi, the Shaikh-ul-Islam of Mandu, and the Sultan also showed his interest in him and this prompted Chishti Khan to become exceedingly jealous of his cousin. Shaikh Bayazid was sent by the Sultan to the Madarsa attached to the tomb of Khwaja Muinuddin Chishti at Ajmer. This upset the other teachers who complained to the Sultan to the effect that Shaikh Bayazid was not a son of Shaikh Muinuddin Chishti. But Shaikh Hussain Nagouri and Maulana Rustam Ajmeri confirmed that Shaikh Bayazid was a descendant of Khwaja Muinuddin Chishti[1].

The dispute over the issue relating to succession to Khwaja Muinuddin Chishti between Shaikh Hussain, who claimed to be a descendant, and his rivals was made over to the Emperor Akbar for decision. Shaikh Hussain's opponents alleged that the Khwaja had left no descendants and that the claim of Shaikh Husain was false. The descendants of

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1. Gulzar-i-Abrar, p. 115.
   Akhbarul-Akhyar, p. 17.

Shaikh Salim and some Qazis supported Shaikh Hussain's rivals. On a through investigation Akbar ruled against Shaikh Husain and the charge was handed over to Shaikh Muhammad Bukhari[1]. Then the Emperor ordered to send Shaikh Hussain to the fortress of Bakhar for punishment[2].

Badauni was very impressed by his personality. He said - Never I have known to speak of wordly matters either in public or in private. He is ever employed in austerities in worship and in striving in the way of holiness, fasting continually and always watching at nights. All these excited the jealousy of Akbar. It is my hope that God will open the door of his desire[3].

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1. He was the maternal uncle of Shaikh Farid Bukhari and Empiror liked him for his wisdom and faithfulness and appointed Mutawalli of the Shrine of Khwaja Muinuddin Chishti. Ain - Tr. Blochman - p. 432, Maasir-ul-Umara Vol.-II, p. 542.

2. Muntkhab-ut-Tawarikh p. 88 Vol-III
Religious and Intellectual History of Muslim in Akbar's Reign (1556-1605) p. 165.

3. Muntkhab-ut-Tawarikh, Vol.- III, p. 87.

CHAPTER - III

PRIME MERIDIAN UNDER SHAIKH HAMIDUDDIN NAGAURI.

The mantle of vicegerency of Khwaja Muinuddin Chishti in the region of Rajasthan fell upon his illustrious disciple, sufi Hamiduddin Nagauri who rendered conspicuous services to the cause of the expansion and dissemination of the order and ideology of the Chishti affiliation of the mystics in India. He consecrated his life to the service of the afflicted humanity as a means to the ultimate service to God. He set to demonstrate the efficacy and abiding utility of a life of spiritual uplift and mystical purity.

Shaikh Hamiduddin was one of the trusted disciples and Khalifas of the great sufi saint of Ajmer, Khwaja Muinuddin Chishti. He represented the great Khwaja's mystic discipline and the quintessence of his spiritual postulates. In theory and practice, in exposition and experiment, in penance and strictures, in social contact and spirit of harmony, Shaikh Hamid was a replica of his great mentor's benign attributes.

Sufi Hamiduddin carried on the sufi mission in India with the warmth and zeal of a spiritual crusader, vigorous in his efforts to preach and practice, amiable and affable in his approach and demeanour, persevering and calm in sufferings, privations, and opposition, placed in the face

of intense and stirring mystical experience and condescending to identify and harmonise with alien and strange environment with amazing equanimity and exhibiting remarkable adjustment and adoptability to an overriding and overbearing Hindu set-up to the extent that an abiding kinship and cultural borrowing emerged as the outcome of his expositions and efforts and western Rajasthan with Nagaur as its centre and the surrounding rural areas as the periphery developed as the land of peace and spiritual fruition.

Shaikh Hamiduddin-al-Sufi-al-Naguary-al-Suwali one of the chief vicegerents of Shaikh Muinuddin Chishti, established his Khanqah in the rural setting of Nagaur where he, while clinging to the principal tenets and practices of the Chishti Silsilah, set up numerous traditions of great significance which added to the mystical dimensions of the religious life of Islam and sufi theosophy prevailing in India.

His celebrated Khanqah became a rallying centre for all seekers of Divine knowledge and truth, the spiritual

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Head quarter of the district of the same name in the state of Jodhpur, Rajputana, situated in 27°12 north and 73°44 east on the Jodhpur-Bikaner, railway.
Imperial gazetteer of India vol-XVII, p. 298.

solace to adherents of all faiths and creeds. Where deep humanism, broad tolerance, love of God and human fraternisation, altruism and enlightenment of heart were freely taught and disseminated to the people at large and a new spiritual fervour was imparted to the afflicted humanity from the dreary wilderness and isolated existence of the desert of Rajasthan.

Shaikh Hamiduddin Nagauri entitled the Sultan-ul-Tarikin (was included among the very eminent Khalifahs[1] of Khwaja Muinuddin Chishti, from whom the mantle of Khilafat, the apogee of spiritual ascension, the leadership of the uplift of the common man and the assignment of the popularisation of the Chishti order in Northern India had develved upon the former. Shaikh Hamiduddin had an extensive sphere of influence in Rajasthan. Shaikh Qutubuddin Bakhtiyar Kaki another great Khalifah of Shaikh Muinuddin Chishti worked at Delhi, the metropolitan city and contributed to the ideology and exposition of the silsilah in the urban

1. Men who have been granted Khilafat Namahs (a letter of authority empowering him to act as one's representative in spiritual matters) by their directors are named as Khalifahs. In mystic terminology it generally signifies the recognition by the spiritual leaders of the fact that the disciples has completed the mystic journey and had reached such a high state of development that they could be authorised to guide others on the way to God.

environment of the capital city. On the other hand the sufi of Nagaur worked in the rural area[1] Thus both these stalwarts complemented and supplemented each other and led to the harmonious development of the silsilah. The sapling planted by Khawaja Muinuddin Chishti begin to give fruit by the hard work of sufi Hamiduddin Nagauri in that important region of Rajasthan which reverberated with the echoes of the clarinet of metaphysical supermacy over material urges of the human life.

Shaikh Hamiduddin Nagauri settled at Nagaur to work for the expansion of the silsilah and passed his life in abject poverty. His father, Ahmad, migrated to Delhi from Lahore and as the epigram goes he was the first made child to have been born in a Muslim family after the Muslim conquest of Northern India[2]. He was a descendant of Syeed-bin-Zaid[3]. To say that he led a gay life before becoming the disciple of Khwaja Muinuddin Chishti[4], is a

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1. Siyar-ul-Auliya (MS), p. 79.
   Gulzar-i-Abrar, p. 20.

2. Surur-us-Sudur (MS), p. 11.
   Aab-i-Kauser, p. 237.

3. Syeed-bin-Zaid was one of the , theten companions of the Prophet Muhammad about whom he prophesised that they will go to the paradise on account of their virtuous deeds, Shajarat-ul-Anwar (MS)P. 193. Akhbar-ul-Akhyar, p. 29, Akhbar-ul-Asfiya(MS), p. 19.

4. Akhbar-ul-Akhyar, p. 30.

statement of apocryphal nature. His early teachers were Maulana Shamsuddin Halwai and Shaikh Muhammad Jusaini[1]. He received and excellent education both in Arabic and Persian and he had a good command over the Hindwi dialect of Rajasthan[2]. His mother was a virtuous lady and her influence on the Shaikh was very profound. She was Rabia of her time. The Shaikh used to say that he would not like to born to a lady who could claim to be more pious and devout than my mother meaning thereby that there could not be a lady who could claim to be more pious and devout than her[3].

When Shaikh Hamiduddin enrolled himself as a disciple of the great Khwaja, a sudden change downed upon him. He repented for all his past sins and adopted the life of a mystic in all sincerity and rigorous discipline. He became thoroughly disgusted with things material and mundane and warned his visitors against discussing wordly affairs in his mystic assemblies. Impressed by his devotion to the mystic path and ascetic life, Khwaja Muinuddin conferred on him the title of '*Sultan-ul-Tarikin*' (King of Hermits)[4].

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1. *Surur-us-Sudur (MS)* p. 12.
   A History of Sufism in India, Vol-I, p. 127
2. *Surur-us-Sud-ur (MS)* pp. 43,47,71,104,106.
3. *Ibid.* p. 12., *A History of Sufism in India*, Vol-I, p.127.
4. *Akhbar-ul-Akhyar*, p. 30.

He dressed himself like a typical Indian peasant and used two sheets of cloth to cover the upper and lower parts of his body[1]. His wife was a virtuous lady characterised by fervent piety and strong mystic temperament, she spent her time in cooking and spinning like a peasant woman[2]. Like most villagers amongst whom he lived, Shaikh Hamiduddin was a strict vegetarian[3]. His dislike against taking meat was so intense that he instructed his disciples not to offer meat preparations for blessing of his soul after his death[4]. He strongly advocated that no harm should be done to any form of life and pleaded with his followers to be totally vegetarian. Once being asked on his aversion to offering meat to bless his soul, the Shaikh replied in negation. He was further questioned if the meat was bought from a butcher's shop and not slaughtered for the specific purpose of his *Fatha*, the Shaikh retorted that the butcher would have to kill again in order to replace the meat which was sold. In this way he totally banned diet containing meat with a views to

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1. *Siyar-ul-Auliya*, (MS), p. 82.
2. *Surur-us-Sudur* (MS), p. 9.
   Shajarat-ul-Anwar (MS), p. 196.
3. *Surur-us-Sudur* (MS), p. 10.
4. *Ibid*, pp.10,221.

stopping the practice of the slaughter of the animals for food because he knew that if he disliked it, his disciplies would also shun from it and so would the common man so that animal slaughter would be morally banned and discontinued and animal life would be respected with the principle of non-injury[1].

Shaikh Hamiduddin was a votary of pacifism and non-violence and respected all forms of life-human and animal. His vegetarianism, whether due to spiritual or social consideration, was bound to increase the area of contact with the Hindus.

Shaikh Hamiduddin Nagauri passed his long life in extremely adverse circumstances of indigence and poverty, clad himself in grimy and tattered cloths, living in a tumbling mud-house, he was proud of his poverty. He earned his livelihood by cultivation of a single bigah of land, half of which was cultivated in each season[2]. His needs were very few-some maunds of food grains and a few yards of rough hand-woven cloth. His life was strictly that of an Indian peasant. He lived a happy and contented life of an Indian peasant at Suwal, a small village in Nagaur and passed his days in ascetic conditions.

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1. Surur-us-Sudur (MS), pp. 10,43.

2. Akhbar-ul-Akhyar, p. 30., Safinat-ul-Auliya, p. 129. "Bulletin of Deccan College of research Institute, Poona, November, 1940" M.A.Chaghatai's article, "Nagaur a forgotten Kingdom, pp. 166-183.

Muslim mystics of the middle ages permitted only two means of livelihood to their senior disciples - *Ihya* (cultivation of waste land) and *futuh*[1]. Shaikh Hamiduddin Nagauri preferred to earn his livelihood by cultivation[2]. He kept a cow and himself milched it[3].

Touched by his penitence and poverty the muqta of Nagaur requested him to accept a gift in cash and a grant of rent - free land for the cultivation. The Shaikh declined the offer pol itely saying that none of his elder sa-ints had accepted the gifts of such type[4]. The muqta reported the matter to the Sultan and asked him to make a request to the Shaikh for acceptance of his offer. Sultan granted a village and five hundreds tankas to the Shaikh. When the muqta came to the Shaikh with these presents to be offered to the Shaikh and entreated him, the Shaikh remained reticent and apprised his wife to learn of her reaction to the offer of Imperial bounty. At that time his own loin-cloth was grimy and his wife

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1. *Religion and Politics*, p. 257.
2. *Siyar-ul-Auliya*, pp. 166-67
   Islam in the Indian sub-continent, p. 24.
3. *Surur-Sudur* (MS), p. 14.
4. *Siyar-ul-Auliya*, p. 156.

had nothing to cover her head. She advised the Shaikh to decline the offer lest it should wipe out their life-long hard-earned religious merit on leading a life of extreme poverty and penitence with utmost devotion to God and dedication to espousing the cause of sufism and reassured him of the realisation of their needs by Divine assistance. She had herself spun two sers of yarn and that would suffice to weave a piece of cloth out of which a loin-cloth for him and a cover for her own head could be made. Shaikh Hamid was delighted at this reply and told the muqta of his decision to decline the Sultan's offer[1]. It means that the Shaikh preferred to starve rather than denigrating the traditions of higher mysticism and defiling his Nisbat or essence of his sufic accomplishments and placing himself on reliance of the vagries of the varying moods of the rulers and indulging in the sycophancy. He preferred indep endence, political self-reliance and poverty to afflvence and aggrandisement. This was in consonance with his penances and self-abnegation of wordly desires and comforts as he was on continual fasting all the year round except on days of prohibition of fasting.

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1. Surur-us-Sudur (MS), p. 93.
   Siyar-ul-Auliya, p. 167.

His amiable and accomodating nature and the principle of identification with the environment in which he was be set in the rural set-up of Rajasthan, Shaikh Hamiduddin set a new tradition of harmony of Islam and the mystic way of life with the predominantly non-Islamic atmosphere and demonstrated in the most commendable way as to how a great sufi upholder of the high ideals of the mystic philosophy could adopt himself to the rural life pattern in the midst of an overwhelming Hindu population with peace and equanimity and produce a sil ent revolution in the social norms of rural Rajasthan leading to the widespread diffusion of mystic values and culture and draw multitudes to the fold of the silsilah by presiding over the divine kingdom of kindred hearts. His success was doubly assured by his simple and unassuming nature,[1] widest tolerance and profusion of deep sentiments of sympathy, cooperation and goodwill towards the rural population[2].

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1. *Religion and Politics*, p. 186.
2. *Fawāīd-ul-Fuād*, p. 70.

Shaikh Hamiduddin was a great saint who popularised the theosophy and principles of the Chishti silsilah in Rajasthan. He worked hard and devoted his whole time to preaching the doctrines of sufism. His learning and command of Islamic law was immense. In his youth the saint attended many sermons delivered from time to time by eminent Ulamas and men of scholarly tastes and committed them to memory. Shaikh Hamiduddin's contribution to the expansion of the Sufi movement in Rajasthan was comparable to of Mahatma Gandhi's contribution to freedom movement of India. If this great luminary had not been deputed to the western parts of Rajasthan with a view to expanding Sufism, the great mission of the Prophet Muhammad and of khwaja Muinuddin Chishti would have not attained that wide acceptance and popularity that it actually did in the important region of Rajasthan. The survival, sustenance and the efflorescence of the sufi movement ciated by the great saint, Khwaja Muinuddin, owes primarily and potentially to the all - out and highly enlightened efforts of sufi Hamiduddin Nagauri.

The Shaikh was a man of scholarly tastes and aptitudes. He laid greater stress on the knowledge of Hadith (sayings of the Prophet Muhammad) than that of the knowledge of mysticism. Once disciple came to him and requested him to teach mysticism, the Shaikh replied that he had no time

to teach him mysticism. He was primarily engaged there in preaching the traditions of the Prophet to the people of Nagaur[1].

Personally hating notoriety of any kind, the Shaikh asserted that sufis who sought fame in their own life time were soon forgotten. Those however, who with drew from wordly adulation achieved a long lasting fame in death[2]. One's spiritual achievement and miraculous deeds were also to be preserved from the gase of the ordinary man. The Shaikh once surprised those who visited him in order to discover the secret of his supernatural powers. "Miracles were to be compared", said the Shaikh "them menstural discharge of women as woman maintained a veil of secrecy around her, the saints also maintained a veil of secrecy around their own supernatural powers[3]. The Shaikh abhorred the worldly pursuits and once he warned his visitors against discussion wordly affairs in the mystic gatherings[4].

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1. Akhbar-ul-Akhyar, p. 34.
2. Fawaid-ul-Fuad, pp. 4-5.
3. A History of Sufism in India, vol-I, p. 128.
4. Surur-us-Sudur, p. 5.
   Religion and Politics, p. 186.

Khwaja Muinuddin once visited Delhi during the rule of Sultan Shamsuddin Iltutmish. At that time Shaikh Najibuddin Bakhshi was the Shaikh-ul-Islam. Khwaja Muinuddin paid a visit to Shaikh-ul-Islam accompanied by Sufi Hamiduddin Nagauri. There was a council at the home of Shaikh-ul-Islam where Khwaja Qutubuddin Bakhtiyar Kaki and Shaikh Jalaluddin Tabrizi were also present. Khwaja Muinuddin asked sufi Hamiduddin, "Tell me who is the Shaikh of the times in these days"? To the great surprise of all those present Shaikh Circaustocally replied - "These days Jital is the Shaikh of the times, whoever possesses the largest amount of Jitals is the Shaikh of the day[1]. The circasm went home and aliented the feelings of the Ulama and such divines who saw no evil in the accumulation of riches.

This attitude inevitably brought the Shaikh Nagauri into conflict with the leader of the Suhrawardi order in India, Shaikh Bahauddin Zakariya of Multan. Shaikh Hamiduddin wrote a number of letters to Shaikh Zakariya. The bearer of this correspondence was a merchant who used to bring cotton from Multan and fetched oil seeds from Nagaur[2]. It is repo rted that sufi Hamiduddin

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1. Surur-us-Sudur, p. 82.
   [illegible], p. 25.

2. Siyar-ul-Auliya, p. 81.
   Surur-us-Sudur, p. 87., Akhbar-ul-Akhyar, p. 30.

wrote many letters but the Shaikh was not satisfied with the answers received. Fortunately both the saints met at Delhi during the Mahzar to resolve the charges against Shaikh Jalaluddin Tabrizi and Shaikh Bahauddin was the judge of that meeting[1]. So he called Shaikh Jalaluddin and when the later entered into the Jama Masjid, Shaikh Bahauddin placed his shoes on his own head[2]. Then Sufi Hamiduddin Nagauri found a suitable time and asked Shaikh Bahauddin, "Master, what is the reason that the serpent lives on a treasure though there is no connection, direct or indirect between the two"? Shaikh Bahauddin replied - "Though there is no external relation between them, yet they are internally related to one another. As the serpent possesses the deadly poison, so wealth reduces many people to dust. Shaikh Hamid further asked "If the wealth possesses the characteristics of a serpent, the person who hangers after it in reality looks for the serpent" meaning thereby that Shaikh Bahauddin who wa s possessed of vast riches, was following that dangerous course. Shaikh Bahauddin then said "Though wealth has been characterised as serpent,

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1. Gulzar-i-Abrar, p. 37.
   Siyar-ul-Auliya, p. 81., Bazm-i-Sufia, p. 99.
   Akhbar-ul-Akhyar, p. 30.

2. Siyar-ul-Auliya, p. 82.
   Bazm-i-Sufia, p. 99., Gulzar-i-Abrar, pp. 37-38.

yet poison of serpent has no effect on the man who knows the charm". Then Shaikh Haimuddin asked as to what was the sense in tending the dirty venomous reptile and then seek the remedy through encantations?" Shaikh Bahauddin kept silent at that movement but after a pause and avosedly to have been instructed intrynsically by his spiritual master, Shaikh Shihabuddin Suhrawardi who too, was possessed of immense wealth, Shaikh Bahauddin retorted to Shaikh Hamid in the following words, "Your achievement as a dervish is embellished with such beauty and elegance, as to be immune from the evil eye. But our achievements as dervishes are endowed with such great beauty as to get no harm even if the whole of the world's blackness were applied to its face". Shaikh Hamiduddin stressed that Suhrawardi's achievements as dervishes were not higher than those of the Prophet Muhammad, who had often remarked that his poverty was his pride. Shaikh Bahabuddin Zakariya kept silent over the replys of the Shaikh Hamid.[1]

The attitude of total indifference and worldly pelf and power on the part of Chishti saints and the critical remarks made by them towards the Suhrawardi practice to the contrary enkindled a controversy between the two orders and provoked the hostility of the latter towards the former.

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1. Surur-us-Sudur, (MS) p. 87, A History of Sufism in India p. 129 vol-I, Tazkirah-Sultan-al-Tarikin, p. 15. Siyar-ul-Auliya, (MS), p. 61.

This controversy further aggravated and led some Suhrawardi mystic to find fault, defame the Chishti sain s and to wreck vengeance on them as it happened in the case of Shaikh Hamiduddin at the hands of Shaikh Bahauddin's son who had visited Ajmer. Discovering that Hamiduddin did not attend Friday congregational prayers, he used this as a pretext to attack the Shaikh and gained some support from a group of '<u>ulama</u>' who demanded that he should fulfil his religious duties. The son of Bahauddin Zakariya visited his home and asked Shaikh Hamiduddin as to why he did not attend the Friday congregational prayers[1]. Shaikh Hamid silenced his critic by raising a legal objection to the demand of offering Friday prayers in Nagaur. "Nagaur is not a town and so Friday prayers cannot be held here", declared Shaikh Hamid[2].

Shaikh Hamiduddin had been vexed by the provocations given by the irritants uttered by the son of Sadruddin. But he was a saint of high order

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1. <u>Surur-us-Sudur</u>, (MS), p. 159, <u>Shajrat-ul-Anwar</u>, p.196. <u>Tazkirah Sultan-al-Tarikin</u>, p. 18. <u>A History of Sufism in India</u>, p. 129.

2. <u>Surur-us-Sudur</u>, (MS) pp. 158-59. <u>Shajarat-ul-Anwar</u>, p. 196.

who was unmoved by such attempts and observed full perserverence in the face of slings and arrows of the adversaries. But Fate made a full realisation on his critics when Shaikh Sadruddin's son who was returning from Nagaur to Multan was caught by freebooters on the way actually effect his release when his father, Shaikh Sadruddin paid the amount demanded by the robbers[1]. Thus a realisation dawned upon the critics of Shaikh Hamiduddin that accumulation of wealth was a curse and also that molestation of the saints brought calamities on the detractors of the saints. Shaikh Bahauddin Zakariya had accumulated wealth but he knew to keep away from its evil effects but his successors could not devoid of the avarice, pride, luxuries and other evils attending on the hoarded riches[2].

Sufi Hamiduddin Nagauri said there are three categories of learned men endowed with love to God. 1. Haamur - They are those who have faith in God but they do not percent themselves at Bārgah-i-Hadith a firm faith in the purity and unity of God. 2. Shakoor - This is a group of accomplished persons who have faith both and confussion at the same time. 3. Fani - Who do not forget

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1. Surur-us-Sudur, (MS), pp. 158-59.
   Shajarat-ul-Anwar, p. 196.

2. Siyar-ul-Auliya, (MS) p. 82.

God in any situation[1]. There are many among them who died without any existence and any body did not know even their name. If among them any man had any existence it was by the grace of the Prophet. Among them one was Hazarat Abu Bakar Siddiq who had done search for proclamation. Second was Hazarat Ali who was ready for proclamation of God before the maturity. Third among them was Hazarat Awais Qarni. If Prophet Muhammad did not know to him, his name could not maintained in literature[2].

Shaikh Nizamuddin Auliya was full of praise for the accomplishments of Shaikh Hamiduddin and would say, "If there is any problems confronting a person of 'Suluk' Sufi Hamiduddin can solve his problem in a good manner[3]". So a "Salik" could find interest and he benefitted.

As regards the question as to what is maarifat"? Shaikh answered "By Maarifat you can recognise yourself. The Prophet Muhammad had said 'one who knew himself had the knowledge of his God[4].

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1. Surur-us-Sudur, (MS), p. 21.
2. Surur-us-Sudur, (MS), pp. 21-22
2. Tazkirah-Sultan-ul-Tarikin, p. 30.
3. Siyar-ul-Auliya, (MS), p. 81.
4. Siyar-ul-Auliya, (MS), p. 82.

Once Shaikh Muinuddin Chishti was sitting with Shaikh Hamiduddin Nagauri. A Darvish came and asked the Khwaja "What is essential for one who had turned to "Tariq-al-Duniya"? The Khwaja pointed out the question towards Shaikh Hamiduddin Nagauri for explanation. Shaikh Hamiduddin said[1], "First keep yourself detached from the world and its benefits, secondly, do not borrow any thing from anyone, thirdly, keep fast for seven days without telling, about it to anyone and avoid forming friendships. Forthly, if a large quantity of food or money or corn or clothes come to him, he should not accept them and not store them for the coming day. Fifthly, he desists his tongue from cursing any one. If anyone moble such a man he should say"- May God show him the trut path. Sixthly, if any bad word was done by you, be fearful of God. Eighthly when you reach to this stage, keep fast. Ninthly do not be much silent. Prophet said - Much talking is unlawful and too much of silence is also unlawful[2].

Sufi Hamiduddin Nagauri was very fond of mystic music (sama). The sufi said that sama illumines the heart

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1. Surur-us-Sudur, (MS), pp. 51-52.
   Tazkirah Sultanal Tarikin, p. 31.

2. Surur-us-Surdur, (MS), p. 52.

of one who is far and near from it. *Sama* is lawful for them who died while attending to *Sama*. Those who consider it unlawful, are bereft of its bliss and spiritual food[1].

Shaikh Hamiduddin Nagauri assigns the highest place to the seekers of God among the believers of God. Believers in God, according to the Shaikh may be divided into two categories - (i) the followers of *Shari'at* and (ii) the possessors of the *Tariqat*. *Shari'at* is the code of Islam which prescribes various modes of action and practice while *Tariqat* is the way leading towards God through purification of soul, for which some ascetic means are adopted by the mystic. Shaikh Hamid did not differentiate between *shari'at* and *Tariqat*. *Shari'at* and *Tariqat* according to him are just one as there is a unity between body and soul, in the like manner *Tariqat* is the spirit of the *Shari'at*[2].

Once Shaikh was asked by some one as to what is the difference between *Marwah* and *Futuh*. He answered - is a branch of the tree of *Futuh* which grows in the garden of friendship and the fruit of it is like that which one

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1. *Surur-us-Sudur*, (MS), pp. 33-35.

2. *Akhbar-ul-Akhyar*, p. 38.
   Tazkirah Sultan-ul-Tarikin, p. 28.

should take and give without considering oneself honoured thereby. The fruit of Marwah is that one should abandon (the idea of) giving and taking, wipe out all thought of the universe from the heart and not to look to any pleasure or partake of it"[1].

"We understood that what Marwah and Futut mean. Now please till me what is meant by 'Hell' and 'Heaven'? "Heaven and Hell are your actions. Therefore, whoever does an atom's worth of evil shall see it and who ever does an atom's worth of good shall see it. Whatever your actions are today, tommorrow you will see them objectified. If you have done good works they will appear to you in that form and if you have done evil you shall behold the evil consequences[2].

This interpretation of Heaven and Hell by Shaikh Hamiduddin Nagauri is similar to that of Al-Ghazali. Al-Ghazali says that the threat of religion that serpents and scorpions harass the sinner inthe grave will be nothing but the human traits and attributes are symbolised. The suferings of Hell will be felt like the bite of serpett, the

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1. Siyar-ul-Auliya, (MS),p.81, Surur-us-Sudur,(MS),p. 118.
2. Akhbar-ul-Akhyar, p. 38.
The Indian Muslims by M. Mujeeb, pp. 153-54.

delights of Heaven will appear as shady and fruitful trees, fair maidens etc. That will be embodiment of the volitional nature of man. The snakes etc. are symbolised qualities of our nature, such as malice, hypocrisy, pride, avarice etc. They spring up directly from love of the world[1].

Shaikh Hamiduddin Nagauri says that knowledge of God, which can not be attained through intellect, is possible only through self-knowledge. The Prophet has said, "one who knows himself, knows God". Self-knowledge means knowing the self as an integrated whole, and also knowing its component parts. The relation of body and soul should be clearly understood both in their theoretical and practical aspects. According to the Shaikh there are four faculties in man.- (i) sense (His), (ii) Lower soul (Nafs),(iii) Heart (Qalb) (iv) Soul (Ruh). The complete knowledge of the nature of these faculties and their working is indispensable for the good conduct and purification of the heart from all the human infirmities which lead to the knowledge of God[2].

He insisted upon learning and education of the mystics and believed that knowledge is of essence to build a man's

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1. Ethical Philosophy of Al-Ghazali by Umaruddin,M, p. 209.
2. Siyar-ul-Auliya, (MS), p. 82.

stature without which he is motionless like a stone[1]. But he preferred a critical and not a traditional outlook in the pursuit of knowledge. That accounts for his preference and excessive praise for _Kashshaf_ of Abul Qasim Mahmood bin Umar al Zamakhshari in _Tafsir_. Shaikh Hamiduddin expressed the importance of this work. He says --- whatever is given in other works is from this book, and whatever the people have liked, they have copied from it and have compiled a separate work in their own name[2].

Shaikh was the author of a work. '_Usul-ut-Tariqat_' which contained an advanced and scholarly exposition of mystic thought. This book was utilised by Abdul Haqq Muhaddith Dehlvi, who has given a fairly long extract from it in his work _Akhbar-ul-Akhyar_[3]. This book was based on principles of mysticism.

If we deeply study the books which are mentioned in Surur-us-Sudur, we will find that the Shaikh was always conscious of the knowledge of Islam. He always desired that every Muslim should know the basic principles of Islam without knowing these basic principles no one could gain the knowledge of religion[4].

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1. _Surur-us-Sudur_, (MS), p. 75.
2. _Surur-us-Sudur_, (MS), p. 44.
3. _Akhbar-ul-Akhyar_, p. 34.
4. _Tarikh Mashaikh-i-Chisht_, pp. 204-205.

He says that every man would be answerable be questioned for his actions only in so far as he has been provided by God with his potentialities[1].

Again he says that the commandments and the prohibitions of God in the Quran indicate the freedom of Human beings, otherwise on the basis of absolute determinism of the individuals such commandments and prohibitions become meaningless[2].

Shaikh Hamiduddin wanted his disciples to develop complete faith in God because this faith alone could bring about a concentration and intensification of human powers[3].

Shaikh Hamiduddin Nagauri asserts that man is free in his own efforts, but these efforts of the individuals are intimately connected with the Grace of God. Grace of God plays an important role in Islam. Islam undoubtely supports that God helps the individuals in the forms of grace, guidance etc.at every step and without the help of God, individuals can do nothing. But the help of God is only for those who help themselves. The Shaikh supports the

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1. Akhbar-ul-Akhyar, p. 34.
2. Akhbar-ul-Akhyar, p. 34.
3. Siyar-ul-Auliya, p. 82.

above contention. He says that grace of God is eternal but the individuals attain it according to their capacities and merits[1].

Once Shaikh Hamiduddin was asked by a person that there is the faith but what is meant by Faith? The Shaikh answered, the faith of the tyrant (*zalim*) consists of fleeing and the meeting that is fleeing from the sins and coming together with acts of obedience (*Ta'at*) the faith of those who follow the middle path(consists) is separating themselves from the world and taking comfort in the life to come, and the faith of the ancient(who were near to the source) in cutting themselves off from what is not God and seeking God alone[2].

This statement shows that there is only one faith and there are no differences in it. The difference is due to the disparity among (types of) men, not to the diversity of faiths. The faith is in any case one and only one. As a phenomenon it exhibits itself in a different form to these three types and to those who looked at it with the inner eye which every way you turn there is the face of God.

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1. *Akhbar-ul-Akhyar*, p. 37.
   [illegible] (MS) p. 26.

2. *Akhbar-ul-Akhyar*, p. 34.

Shaikh Hamiduddin was a man of scholarly tastes. He laid greater emphasis on the knowledge of Hadith(Traditions) of the Prophet) than on the knowledge of mysticism. Once he said to one of his disciples - "I am busy here in preaching traditions of the Prophet to the people of Nagaur, I have no time to teach you mysticism[1].

Another query put to him related to the promptings of the devil, the ideas and the thoughts of human beings, the communications made to the traveller(on the path of Sufism) and the relations from God have, in the physical world, the same character and the same quality, how is it to come to distinguish between that which comes from devil and that which is human. He replied - The seekers are of three kinds. Those who seek God, those who are concerned with the life to come and those who are the men of this world. Those who seek after this world can not acquire true knowledge of minds, for all these appear alike to them, those concerned with the life to come can discriminate between this wordly and other wordly minds and the seekers after God (the great and the holy) separate the other worldly from God oriented minds. The God oriented mind is holy being free from desire for vain pleasures and pure, because it is unaffected by the

1. *Akhbar-ul-Akhyar*, p. 36.

affiliations of wealth. In other words the men of the world have dissipated minds, the men who think of the hereafter are at peace with themselves and the seekers after God have no mind at all for the mind requires concepts while God's glory be to him, the Exalted – is beyond conception and beyond everything that can be comprehended by the mind[1].

For leading an ideal life according to the best traditions of religion and morality Shaikh Hamiduddin Nagauri studied the Kimiya-i-Sadat of Imam Ghazali. Shaikh advised his disciples and sons to read out every day one or two pages from it before their audience[2].

To the question that "the Sufis very often use the term 'tavern' (Kharabat) and minstrelsy (Sama'at) we do not understand their meanings. Please explain", Shaikh Hamiduddin answered, "You may have heard, we were brought from the tavern and other such sayings. Listen, you may not have heard any thing more illuminating, the Tavern means "You were, not, without you they made an agreement with you or rather, they played the chess of pleasure without you. They brought you from and the tavern of non-existence and entered

1. Siyar-ul-Auliya, p. 170.
   Surur-us-Sudur, (MS), p. 117.

2. Surur-us-Sudur, (MS), p. 31.

into the monastery of existence and in this monastery you drank the wine promised to you and you became drunk and forgot the Divine exportation "Am I not your lord", of the time when you were in the tavern, the primeval Beloved who brought you into existence out of the eternal non-existence sent to you a demand of creditors and appointed people to call you from the monastery of existence to the tavern of non-existence and raise the cry for fulfilment of the solemn promise that "God invites you to come to the house of safety and well-being[1].

"Marifat or Gnosis (knowledge of God) which cannot be attained through intellect", says Shaikh Hamiduddin Nagauri, is possible only through self knowledge. The Prophet has said one who knows himself, knows God. Self knowledge means knowing the self as an integrated whole, and also knowing its component parts - differentiating them from one another. In order to grasp the self fully, one should have the thorough own knowledge of the nature of the self and the functions of its component parts[2]. Shaikh Hamiduddin further discussed the acquirement of the knowledge of God which he calls as search for God.

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1. *Siyar-ul-Auliya*, pp. 171-72.
   [illegible], (MS) p. 110.
2. *Siyar-ul-Auliya*, pp. 162-63.

He said that first step among grades for a searcher of God is knowledge. Without knowledge any grade can not be attained. Second step among grades is gentleness in practice because without action(practice) there will be not existence. The third grade is door of intention. The intention should be perfect because without the perfect intention a man's practice will be false. The forth grade is being true. Without being true, divine love could not progress. The fifth grade is love. Without love attention will not be perfect. Sixth grade is attention. One should be attentive. Without attention a seeker's proceeding towards the faith will be inconvenient[1].

Than as regards the questions as to who is the most devoted and affectionate servant of God, Shaikh Hamiduddin answered that the most devoted and affectionate servant of God was that who looked after the misfortune of public but he did not accept the profanities and the vanities and deceptions of the world of the Noble and the plebian. The Shaikh said that this saying is intricate whichcan not be defined in words[2].

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1. Akhbar-ul-Akhyar, p. 36.
2. Siyar-ul-Auliya, Rotograph, p. 161.

When asked as to what was the affliction and sincerity, he answered that affliction is sadness and sincerity is the heart. Sincere and the afflicted are kept side by side. A disciple is a searcher of knowledge of God and affliction is his fortune and sincerity is his method[1].

Once a question was asked by Shaikh Taj-ul-Din Mohammed as to what was the 'Ishaq'? Shaikh Hamiduddin answered that it was human love towards God. It is a great force in human beings, when it overpowers man, he does not separate from Him, and it burns all his infirmities. Ishaq purifies the human heart of all infirmeties. A man burning in fire of Ishaq forgets all things other than God. He absorbs himself in the remembrance of God and this absorption becomes so deep, that he become oblivious even of the life and death of his relatives[2].

Shaikh Hamiduddin said that the followers of Shari'at are desirous of reward in the next world. They strictly follow the letter of law and are ignorant of the fact of the piety and the delicate secrets of self[3]. Shaikh Hamiduddin calls such men as powerless men. These people even after their acceptance of the unity of God, do not come in the presence

1. Siyar-ul-Auliya, p. 162.

2. Surur-us-Sudur, pp. 84-85 (MS)

3. Akhbar-ul-Akhyar, p. 34.

of Almighty, and if they come, they come slowly and very late. The religion of such people is called by Shaikh Hamid as the Din-i-Zaliman (the faith of the tyrants) which is to fly away from sins and hang on obedience[1].

The possessors of _Tariqat_ attain the knowledge of the fact of piety and the minute secrets of self, but do not know the secrets of 'nearness' and the splendour of the vision of God.

Love (Ishq), says Shaikh Hamiduddin, is the cause of the creation of the Universe. It is love due to which God is creating the universe at every moment. It is a great mystery which cannot be explained by reason[2].

Shaikh Hamiduddin said that unity of God is absolute and is free from all traces of forms and marks, but intellect breeds marks and forms. Again, unity and diversity are the contradictory qualities for the intellect and this contradiction cannot be resolved by intellect. It was in this sense that Imam Abu Hanifa said one who worships that which can be imagined, is an infidel, until he returns to the worship of

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1. _Akhbar-ul-Akhyar_, p. 37.
2. _Surur-us-Sudur_, (MS) p. 85.

one that cannot be imagined[1]. Therefore, Shaikh Hamiduddin concluded that intellect is helpless in grasping the vision of God.

Individuals, says Shaikh Hamiduddin Nagauri differ from one another in essence. The difference can be explained with the anology of stone and Earth. Just as the stone is the composition of purified elements and the earth is the composition of non-purified elements, similarly some men have been created from purified elements, some from the mixture of purified and non-purified elements and some absolutely from non-purified elements. The creation in such an order is in accordance with the Will of God. Without His will not a singl leaf falls from the tree and no grass grows on earth. But no arguement can be put forward for the creation of such an order[2].

Early Indo-Muslim mystics adopted an attitude of sympathy and understanding towards all cults and creeds. It was his firm conviction that spiritual greatness could be attained by Hindus in the same way as it could be achieved by the Muslims[3].

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1. Akhbar-ul-Akhyar, pp. 35-36.
2. Ibid, p. 35.
3. Fawaid-ul-Fuad, p. 70.

Shaikh Hamiduddin said that the seekers of God attain the secrets of 'nearness' and the splendour of the vision of God, because these people raise themselves above the inspiration and lose themselves in God [1]. Shaikh Hamiduddin calls such a man as faithful man (wafaniyan). And the religion of such people has been called by the Shaikh as 'Din-i-Sabiqan' (religion of the ancients) which is the turning away from all things other than God and to be attached to God[2].

Shaikh used to call a certain Hindu like a "Wali" and used to say that he will die in faith and his prophecy came out true[3].

'Search for God' according to Shaikh Hamiduddin does not mean his affirmation, it means absorbing oneself in God. It is not investigating God but annihilating oneself in God. (Fana)[4]. This absorption and the annihilating oneself in God is possible only after the purification of soul from all human vices. A man who talks of union with God without purifying his inner self from infirmities, talks non-sense. When a man raises himself above both the worlds and abstains from

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1. Akhbar-ul-Akhyar, pp. 34-35.
2. Ibid, p. 35.
3. Siyar-ul-Auliya, (MS), p. 168., Fawaid-ul-Fuad, p. 70.
4. Fana - literally means annihilation. In mystic terminology it means the stage at which the mystic turns his face away from every thing and forgets everything other than Allah.

sensuous pleasures and desires, he attains gnosis(*Marifat*) with the result that wherever he is, he is with God, whatever he says he says in the words of God, and whatever he seeks, he seeks Him and Him alone[1].

Shaikh Hamiduddin Nagauri expired in 673 AH/1276 AD. During the 705 years that have passed since his death, this sub-continent has withnessed countless political upheavals. Innumberable rulers have appeared on the scene and disappeared from the stage of History, but throughout these multitudinous changes his mausoleum has remained a place of deep veneration, love and devotion from the people. People visited him from far and near and basked in the sunshine of his spiritual favours. These visitors included all sorts of men-ministers, maliks, soldiers, mystics, merchants and scholars etc. He was a model of moral and spiritual perfection for his disciples. His greatness was in loving hearts. He adopted the highest form of devotion which was helping the poor, distressed and misery-striken people. He adopted an attitude of sympathy and understanding towards all cults and creeds[2].

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1. Akhbar-ul-Akhyar, p. 34.

2. Siyar-ul-Auliya, p. 168.
   Fawaid-ul-Fuad, p. 70.

The *Mazar* of Sufi Hamiduddin Nagauri is situated at Nagaur[1]. The Khanqah saint is very big and one of the oldest in Rajasthan. It is a popular religious centre among Muslims. There is a 'Bulland Darwazah' in that Khanqah, made of stones. It had an attraction for the visitors[2]. This gate was built in 15, Shaban 730 AH. According to the *Surur-us-Sudur* that this gate was build by Sultan Mohammad bin Tughlaq[3]. On the other hand the *Akhbar-ul-Akhyar* records that it was built by Khwaja Hussain Nagauri. Rizvi, S.A.A. believes the later statement which seems to be correct. The *Khanqah* is attached to a mosque of red sandstone adjoining a grave-yard. The family members of the Shaikh, are buried in that grave-yard. There is also a *sama Khana* (audition hall) in the *Khanqah*. Inside the Khanqah there is also a gate which is called after the named of the Shaikh' wife. There are two cauldrons in that Khanqah. Food was extensively cocked and distributed at the time of *Urs*. Outside the shrine there are many rooms which provides shelter to the visitors to the Khanqah free of any rent. These were built by Shaikh's devotees of Baroda and Bombay[4]. A free kitchen (langar) provided food to the

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1. *Imperial Gazetteer of India*, vol-XVII, p. 298.
2. *Surur-us-Sudur*, (MS), p. 13.
3. *Ibid*, p. 13.
4. *Tazkirah-Sultan-ul-Tarikin*, p. 11.

visitors and the faqirs and the needy. Shrine is surrounded by a wall which is about eight feet high. Originally the Shaikh's grave had no tomb. As pointed out by S.A.A. Rizvi Moh ammad bin Tughlaq erected a tomb over his remains. It is mentioned in a later source that the Sultan desired to build the tomb over Shaikh's remains but in a dream Shaikh did not give him permission for this[1]. The furnishing of his Khanqah is made of marble. The mosque is also furnished by black, red and white marble. Inside the shrine there is a 'hauz'. His grave is also surrounded by a marble wall which imports a sense of serenity and spirituality to the shrine.

True to the highest traditions of medieval mysticism, Shaikh Hamid strove for the best education that was possible in his days. Muslims and non-Muslims in their hundreds and thousands keep on paying homage to the Shaikh at his shrine. The traditional annual congregation commemorating his death (Urs) at his shrine used to be held on Monday, 29 Rabi-ul-Akhir. It is still held annualy at Nagaur.

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1. Afzaat-i-Hamid, p. 21.

CHAPTER - XV

THE LEGACY OF NAGAURI

The great mission of sufi Hamiduddin Nagauri to revivify spiritual life in Nagaur and the adjoining region in Rajasthan came to friction through his grandiose efforts and those of his illustrious descendants, both lineal and spiritual. They included men of piety and ecstasy, recluses and scholars, khanqah dwellers and itenerants, learned and the accomplished saints who carried on the sufic work and fostered the fortunes of the silsilah with unremitting zeal and contributed both to its ideology and organisation. They enriched the social and cultural life of western Rajasthan by their broad-based mystical dimensions. They were men of wide humanic sympathis, liberal outlook and tolerant disposition. The successors of sufi Hamiduddin Nagauri played an important part in moulding the attitude and activities of the people. They pursued the time-honoured ideals of the elders of the silsilah, re-orientated and adopted in Rajasthanic environment by their illustrious mentor, sufi Hamiduddin Nagauri and expounded and exemplified by them in different settings of rural and urban Rajasthan, in regions predominantly populated by the Hindus as well as in areas inhabited by a mixed population, having sizable Muslim settlements. They set ethical and moral standards which were admirably adhered to by their followers and successive generations of disciples and were emulated with approbation by their non-Muslim admirers.

A brief account of the chief successors and Khalifas is given below:-

Shaikh Syed Azimuddin

Syed Azimuddin was one of the sons of shikh Hamiduddin Nagouri. He was apious man.[1] He died in the life time of his father. There is an evidence to show that an one friday night in the month of Rajab, after 'Esha' prayer, audition party was convened. The Qawwals recited one verse repeatedly again and again, hearing this verse his heart caught fire and began to repeat himself again again. In the condition of ecstasy, the shaikh came home and his heart was afflicted. He said that having been wounded is good, He died in the conditon of 'Wajd' on Monday 22nd of Rajab. But there is confusion about the year. In terms of his father's death, he seems to have been deid on or before 673 AH, but after 666 AH, which his father shaikh Hamiduddin deid in 673 AH. So we may conclude that to he deid between the year of 666 AH and 673 AH. According to Khazinat-ul-Asfiya he deid in 681 AH, means he deid after his father's death which is absolutely incorrect.[2]

Shaikh Azimuddin Nagouri had three sons All were the pious men and had great impact on the masses. They ployed an important role to spread the theosophy of sufism. About them sufi Hamiduddin said that is wahid is unique, Fariduddin is my successor while Najeeb is my Dewan[3]. The shrine of sufi Syed Azimuddin is situated at Nagaur. His grave lies between the graves his father and his mother[4].

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1. Surur us, Sudur (MS) P. 14-15, Akhbar ul Akhyar, P. 74
2. Surur us, Sudur (MS) P. 15, Tazkirah Sultan-ul-Tarikin, P.17 Khazinat-ul-Asfiya Vil. 1, P.
3. Akhbar-ul-Akhyar P. 75
4. Tazkirah - Sultan-ul-Taribin, P. 17.

As Shaikh Hamiduddin declared, Shaikh Fariduddin became his successor. He was a disciple of his grand father.

He exercised a considerable influence over kings, officials and Nobles for the good will of the people. Shaikh Fariduddin compiled the Malfuzat of his grandfather entitled Surur-us-Sudur.

We do not know about the shaikh's birth but he himself said in the moth of safar 715 AH that he had by then grown seventy years old. According this we may conclude that he was born in or about 645 AH[2].

Like his father, shaikh Fariduddin was also a pious man and had emphasised to live a life of austerity and ascetic. He was a learned man and taught to the people around him the Hadith (Tradition of the Prophet) and the Holy Quran. He used to teach the children of the tender age[3].

Shaikh Fariduddin asserted that a disciple should devote his full time in devotion to God. It is said that being in ecstasy he used to jump up and down. When sufi Hamiduddin saw this condition of the shaikh he tied a heavy stone in his neck so he could not jump up and fall down. Once in a music party, he wore it and was refuted to have reached Delhi by a spiritual flight. After this he came to know as Fariduddin chak Parran[4].

1. Akhbar-ul-Akhyar P. 74.
2. Surur-us-Sudur, P. 17.
3. Akhbar-ul-Akhyar, P. 74
4. Akhbar-ul-Akhyar, P. 74, Tazakirah Sultan-ul-Taribin, P. 17

He came to Delhi in the reign of sultan Muhammad bin Tughlaq. It is reported that the stone which he carried with him is still lying beside his Mazar. His mazar is situated near Ladu Sarai and near the shrine of Khwaja Qutubuddin Bakhtiyar Kaki at Mahrauli, Delhi[1].

Other sons of shaikh Azizuddin were not much famous. Mazars of these two sons are in Nagour in the pricint of the Dargah of their grandfather. Successors of shaikh Wahiduddin could be found in Sikar, Jhunjhunu and Fatehpur shaikhawati and the successor of shaikh Najibuddin remained at Nagour[2].

The tomb of shaikh Fariduddin was erected by Sultan Muhammad bin Tughlaq in 735 AH He ordered to the Subedar of Nagour that two thousands tankas would be given to build a tomb on the grave of shaikh Fariduddin. After this if uncomplete, two thousand would be given in second time[3]. Sultan Muhammad bin Tughlaq granted a village named 'Deh' not far from Nagour to shaikh Fariduddin and his brother, shaikh Najibuddin and sons of shaikh Wajihuddin. Sultan liberally bestowed endowments of the shaikhs family and gave to the shaikh Fariduddin an honoured place in his court[4].

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1. Akhbar-ul-Akhyar, P. 74, Surur-us-Sudur, P. 284 Tazkirah Sultan-ul-Taribin P. 28.
2. Maqamat-Qayam Khani, P. 292.
3. Surur-us-Sudur (MS) P. 29
4. Surur-us-Sudur, P. 6 A History of Sufism in India Vol.1, P. 130.

Other descendants of shaikh Hamiduddin obtained important post, mainly in Nagour region. Shaikh Fakhruddin's correspondence with sultan also indicates that sultan also gave generous gifts to holy men, syeds and the members of other Muslim religious groups[1].

Sultan Muhammad bin Tughlaq gave his daughter in marriage to shaikh Fatehullah bin shaikh Auhaduddin bin shaikh Fariduddin Nagauri. A letter was sent by sultan to shaikh Fariduddin to accept his daughter. Firstly the shaikh declined his request saying that two opposites can not meet at a place. He said that he was the sultan and the later was only a faqir and a darvesh. How it could be possible for the daughter of a sultan to adjust in a darvesh's house. There was not a sufficient sustenance which could help her inliving a life of happiness. The sultan wrote twice and urged on his daughter to accept the hand of shaikh's grand son. At last shaikh accepted it[2]. An interesting legend relates to this marriage-sultan wrote to shaikh to bring a large number of wedding party men but when shaikh Fariduddin reached to Delhi, he was accompanied by only a few persons. When sultan saw it, he lost his temper and asked to shaikh about the wedding party. The shaikh said that there are so many people who will eat all of your food. At the time of dinner a large number of men appeared and they finished all eatables material.

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1. Surur-us-Sudur P. 24-25.

2. Surur-us-Sudur P. 24-25.

Sultan felt shamed and asked pardon for his mistake[1]. The marriage took place at Delhi and Sultan ordered to shaikh Fatehullah to live in Delhi but shaikh was unable to adjust himself to the court. The sultan allowed to shaikh and his daughter to settle at 'Deh'[2].

It is said that when Bibi Rasti (the name of sultan's daughter) came to Deh. She was asked to wash the hands of his husband. She washed but at that time she was in well make up. Shaikh said that she would not bear such a load of wealth. She felt ashamed and prayed to God to take up to her and God heard her prayer and she died. He grave is situated at Deh[3].

There was a descendant of shaikh Hamiduddin Nagouri, named shaikh Kabir. He was very pious man and stood first among the mystics of his time. He wrote a book entitled "Sharah-Zoo-i-Mashah" he came to Gujarat when Nagour was occupied by a Hindu King[4]. From Gujarat the shaikh migrated to Mandu and daid there[5].

Shaikh Fariduddin was a pious man and had great interest into the teaching of Hadith and Fiqha (Islamic Jurisprudence). In those days ulama and ruling class have deep interest in fiqah. Shaikh Farid used to ask his disciples about it and advised

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1. Surur-us-Sudur, P. 25
2. Surur-us-Sudur P. 25
3. Surur-us-Sudur P. 25
4. Akhbar-ul-Akhyar, P. 208
5. Ibid- P. 208.

to hai disciples to read 'Qudusi' and asked them to consult it frequently. He also recommended '_Kitab-i-Fiqh_ and _Manzumat_'[1] to his disciples.

Shaikh Fariduddin said that a sufi should pass his time in meditation, one need not be lazy because an idle mind thinks of the sins and the Devil takes him away from the right path and when he (the sufi) deviates from the way leading to God, it means that he has lost his goal[2].

Shaikh Fariduddin was greatly respected by the sultan and the ulema. People of surrounding areas were so impressed by his spiritual attainments that everyone loved him. Shaikh propagated the faith of his ancestors and the shariat of Prophet of Islam. Although no definite proof of his encouragement to conversions is ever traceable, but the fact remains that his teachings and strong faith in God led to the inclination on the part of the masses to accept Islam and thus the sphere of Islam and the theosophy of sufism was widened and his mission was fulfilled. Shaikh contributed a lot to the propogation and fostering of the doctirnes of sufism and its theosophy. These were some characteristics of perfect elegance and spiritual superiority in him that afer his father's death, his grand father, sufi Hamiduddin chose to appoint him his successor in preference to his brother and that choice was fully vindicated by him. Shaikh Farid felt that his ancestors

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1. A book on Fiqh which was written by Abul Hasan Ahmad bin Muhammad al-Qudusi, _Surur-us-Sudur_, P.39
Al-Manzumat-fil-Khilafiyat by Najmuddin Abu Hafs Umar bin Muhammad b. Ahmad Nasafi, Manzumat means Naga

2. Tazkirah-Sutlan al-taribin P. 18

had strong condemnation for illiteracy. He used to say that there is no any inferior quality among people than being illiterat The achievements of a man could be assessed with reference to his measure of knowledge. Illiteracy hampers all spiritual advancement. During his life time and that of his successors Hadith was acquired and cultivated with assiduous and steady application. Nagour developed a fairly high standard of Hadith scholarship which was maintaned there for long. He used to say -"who so ever' wants to be a Muhaddis (Traditionist or adept in the expositions of the prophet) would have to commit to memory two thousands Hadiths.[1]

Shaikh Fariduddin did not differentiate between man and man, rich and poor, low and high and always advised them to follow the path of God and his missionaries.

The cirdit of re-establishing of Nagour as a strong mystic centre goes really to Khwaja Makhdoom Husain Nagouri. He was a descendant of sufi Hamiduddin Nagouri. He was a great saint and who had laboured indirectly to efforts leading ultimately to the spriad of Islam in that area. It is said that after the death of shaikh Fariduddin Nagouri the missionary activities in the remote regions of western Rajasthan were slowed down. When shaikh Husain Nagouri appeared on the scene of Nagour as the sufistic centre, he infused a new spirit to this effort.

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1. Surur-us-Sudur P. 39-40.

Shaikh Husain Nagouri was a disciple and spiritual successor of shaikh Kabir [1] of Gujarat. The shaikh was a prominent mystic He lived for a long period in service of his spiritual master After a long time the shaikh came to Nagour and stayed for many years at the tomb of khwaja Muinuddin chishti. Here he actively participated in preaching of Islam and he deputed so many khhlifahs and disciples for the illustrious work.

Shaikh Husain Nagouri wrote detailed communtry on the holy Quran entitled - Nur-e-Nabi[2]. Shaikh Hamiduddin Nagouri lived like a local cultivator, driving a bullock cart and carring for his animals himself. He used to wear old clothes, which have seen by shaikh Abdul Haqq Muhaddis Dehlvi[3].

Shaikh Husain was well-versed in Shariat, Tariqat and Haqiqat. He was a strong follower of the prophet in meticulous adherence to the Hadith's of the pmphet and passed his life in consonance with the edicts of the prophet. In his commentry on the Quran, the shaikh explained that one should follow the path of God and his messenger, the Prophet Muhammad. He also wrote a number of treatises and letter writting. It is belived that the shaikh also compiled the sayings of Imam Ghazali[4]. It shows that shaikh Husain was a highly educated man and had good

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1. Shaikh Kabir was a son of shaikh Farid bin Shaikh Aziz bin shaikh Hamiduddin Nagouri. He was apious man and was expert in internal and external sciences of Sufisms. He wrote a book entitled, 'Dahan' when Nagour and its surrounding area was captured by non-Muslims, he migrated himself at Gujarat. Akhbar-al-Akhyar, P. 174.
2. Akhar -al-Akhyar P. 183.
3. Ibid. P. 184.
4. Ibid. P. 182.

command over the languages.

He loved too much to the prophet and he dedicated himself for the prophet. Whatever he possessed he gave all theing to others in the name of the prophet. He lovd to him too much and always proyed to meet him. It is said that sultan Ghayasuddin Khalji of Mandu desired to meet him but shaikh refused it. Fortunately one day a man brought the sacred hair of the Prophet and presented it to the sultan. The people said that if this news would be sent to shaikh Husain, hewill come here surely. Sultan did so. The shaikh hearing this news marched towards Mandu as soon as possible. When he reached to Mandu, the sultan came out for his welcome. The Sultan saw that a man is coming with torn clothes and covered by dust, sultan thought that he would be not the shaikh But the people recongnised him. As the shaikh saw the sacred hair of the prophet in the hand the sultan, automatically it came into the hands of the shaikh[1].

The sultan took the saint to his grand father's grave and requested him for blessings for him. The sultan presented a lot of maney but shaikh declined it. But shaikh's son became impressive so the shaikh said to him "It is a poison and our ancestors had not accepted it". But when the shaikh found that his son is interested in maney he permitted him to accept it and said that this maney would be spend on the construction of the tomb of the great Khawaja, Muinuddin Chishti and grandfather, sufi Hamiduddin Nagouri. The shaikh added that my spiritual master

1. Akhbar-ul-Akhyar P. 181.

advised me that if you received money from anyone, accept it, and spend it on erecting the tombs of your ancestors[1]. It is said that the shaikh did not touch the money. He was the first person to erect the tomb over the remains of Khawaja Muinuddin chishti[2], and the gate at Ajmer, which is presently in the Khanqah of the shaikh Muinuddin chishti was constructed by the sultan of Mandu. The gate which is situated at the Khanqah of Nagour was constructed by the shaikh and a wall around the mazar of sufi Hamiduddin Nagouri was erected by sultan Muhammad bin Tughlaq[3].

We find an example of conversion. It is said that the shaikh converted a non-Muslim to the religon of belivers (Islam)[4]. But the shaikh did not force to anyone to change his religion. Aziz Ahmad in his book writes that early sufis in the Punjab and early Chishti mystics devoted themselves to the job of conversion on a large scale[5]. It is opposed to facts because none of the early chishti saints ever resorted to the job of effecting conversions. Instead of this they busied themselves to teach the lession of humanity love, fraternity and brotherhood. They never made their an aim to convert.

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1. Akhbar-ul-Akhyar P. 184.
2. It is said that Ajmer was captured by Rana of Mewar and the Muslims migrated to another cities and the grave of Khawaja Muinuddin was not c sacred by the Hindus. Khawaja Husain was there and he restored his spiritual greatness and constructed the tomb Akhbar-ul-Akhyar, P. 183, Tabaqat -e-Shahjahani P. 181.
3. Akhbar-ul-Akhyar P. 185, Anwar-us-Sufia, P. 18.
4. Ibid. P. 183. Sawaneh Hayat-Sultan-ut Taribin, P. 301.
5. Studies in Islamic culture in the Indian environment P. 132.

though anyone who came to them for this purpose, he was converted Bing impressed by their ideology and teachings non-belivers came to him and became Muslims[1].

Shaikh Husain Nagoori was a popular figure among the Hindus as well as the Muslims. Hindus also loved to him and desired to convert themselves into Islam. When any person came to him for conversion to he used to do ablution and performing two Rakat' prayers that person was to be converted[2].

It is said that one day the shaikh was sitting in an audition party, he left the party and began to run towards forests and he was followed by a discepple and a neophyte Muslim. There was a houz outside the Nagour, the shaikh walked into it as a person walks on the earth[3].

The shaikh did not make differentiate between the high and low born rich and poor, man andwoman and illiterate and literate. The shaikh became the spear head of Muslim culture demonstrating the Islamic idea of Tauhid (unity of God) as a working principle in social life.

Shaikh Husain adopted the principles followed by Khwaja Muinuddin Chishti. He said that real gain lies in service,

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1. Shaikh Hamiduddin respected all cults and creeds of the society, he did not participated in the task of conversion. We find any an example of conversion on his hand shaikh Muinuddin chishti was not also interested in this work He converted to only a person who was the head priest of Prighvi Raj.
2 Islami in India and Pakistan, P. 44.
2. Afaqat-i-Hamid, P. 36, Sawaneh Hayat-Sultan-ut-Taribin P.380
3. Akhbar-ul-Akhyar, P. 103, Afaqat-i-Hamid P. 32

without it a saint could not benefited. He looked upon social service as a supreme object all his spiritual exercises. who even came to him, he helped him spiritually, financially and mentally[1]. His theosophy lay great emphasis on an ideal conduct of social moral and spiritual. His ideas about the social service brought him face to face with Hindus who began to create an atmosphere of conversion and they accepted the religion of their well-wisher.

The Governer of Nagour offered a jagir to shaikh Husain Nagouri but the shaikh refused saying that there are so many people who are in need of it, give it to them. But the Governer insisted, the shaikh accepted a little futuh and it was distributed among the poor and needy[2]. It is said that he used to pay a homage to the tomb of Khwaja Muinuddin Chishti daily at night and the gate of his tomb used to open automatically[3].

The shaikh was very fond of mystic music. He said that it is through Sama that nearness of God could be acheived. It has its own fruits. It conferes love on the heart, sencerity to the head, unity to the soul, service to the body and vision to the eye[4].

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2. Sawaneh Hayat-Sultan ul Tarikin P. 361.
3. Tazkirah Sultan-ul-Tarikin P. 20
4. Tazkerah Sultan-ut-Tarikin P. 32.

Khwaja Husain Nagouri abstained from the company of the kings and nobles. He was called by sultan Ghayasuddin Khalji of Mandu. But he refused to go there. But he paid a visit to his court once on account of the sacred hair of the prophet[1]. The shaikh was a man of affable temperament and wide human sympathies, which made him a popular figure in Rajasthan[2]. He passed his whole life in devotion to God and in teaching to the children. He taught to the people about Hadith and the Quran. He was so soft hearted that he feed all his food to the dervishes who came to him[3].

Early chishti records contain un-numberable moral precepts for the general public but hardly for the rulers or to the bureaucracy. In this instance they were not ready to welcome to the kings or the nobles.

Mystics of the Nagour were agreed with the view point of the great Khwaja that the highest devotion is nothing but helping to the poor, the distressed and the down-trodden[4].

They considered a life of solitary, self sufficient, contemplation to be incompatible with the highest mystic ideals live in society bear the blows and buffets of the people, was the advice which a mystic teacher always gave to his disceples.

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1. Akhbar-ul-Akhyar P. 183.
2. Afzat-i-Hamid, P. 27
3. Akhbar-ul-Akhyar P. 183.
4. Siyar-ul-Auliya, P. 24-25.

Shaikh Husain Nagouri deid on 12th Muharram, 901 AH and was buried in the Khangah of his grandfather, sufi Hamiduddin Nagouri and his mazar is situated at ten feet of his grandfather[1]. His mazar is visited by the Hindus as well as the Muslims. Even those who refused to accept Islam, would send large offerings and futuh. People visits every day and lay down themselves on the dust of the tomb of the shaikh.

Shaikh Kamaluddin Husain bin Khalid-Ajmeri Nagouri -

Shaikh Kamaluddin Husain was an acknowledge master in science of exorcism, he possessed super natural powers and was drawn him in a mysterious way towards God. Being in the service of shaikh Ibraheem he attained perfection in internal and external scarvices sciences. Shaikh Kamaluddin was a spiritual successor of Shaikh Abdul Aziz Nagouri who a descendant of sufi Hamiduddin Nagouri Sawali[2].

It is said that shaikh Khalid, son of shaikh Kamaluddin wrote additional information relating to facts about Khwaja Muinuddin Chishti in Tafsir Nur-un-Nabi which had hitherto have scattered. He added a new chapter on Usuli-Amar in Tazkirah-i-Abrar which throws light on the life and teachings of the chishti saints.

Maulana Alim Kabuli asserts in his Tazkirah that he met

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1. Tazkirah Sultan ut-Tarikin, P. 26 Sawanah Hayat Sultan ut Tarikin P. 382.
2. Gulzar-i-Abrar P. 123-24.

Shaikh Abdul Qadir bin shaikh Abul-Fatah in Ajmer, he enquired of him about his ancestory. Shaikh Khalid replied that his father was one of the sons of sufi Hamiduddin Nagouri in fourth generation[1].

Shaikh Abdul Qadir

Shaikh Abdul Qadar was a descendent of Khwaja Husain Nagouri He was akin in temperament to shaikh Abdul Haq Dehlavi. He possessed a number ~~manyx~~ of effects (Sacred relics) of Khwaja Husain Nagouri[2].

Shaikh Abdul Haq wrote that he was ~~always~~ always seen modest clothes consesting of a shirt and a handkerchief which were not worth over a paise per yard[3].

Being impressed by his spiritual greatness, Emperor Akbar assigned him a jagir and issued a farman in this respect on 9th Rajab, 958 AH purporting to mean that he (the Emperor) had assigned a jagir to him for this season and that no one should ever intermeddle with his peaceful possession of that jagir[4].

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1. Gulzar-i-Abrar P. 126
2. Akhbar-ul-Akhyar P. 172
3. Ibid - P. 173.
4. Mahnamah-latâif-sultan-ut-Tarikin, P. 36-37.

CHAPTER - V

THE CHISHTI RENAISSANCE IN RAJASTHAN DURING THE 19th CENTURY AND MAULANA ZIAUDDIN.

The mystic tradition in Rajasthan never withered away. The sacred sapling of spiritual efflorescence kept up sprouting notwithstanding political upheavals, social convulsions or natural catastrophes as the people of Rajasthan were remarkable for their chivalrous and spiritualistic traits of character. They would never brook subservience and subjugation to any authority except their own dynastic rulers but they would, in all humility and reverence, bow down to their gurus and saints Rishis[1] and Sufis. Thus the Sufi silsilahs would never end or die out in neglect or lack of adherence. Therefore the spiritual enlightenment which characterised the sufi movement continued to influence the contemporary society of Rajasthan by infusing fresh vigour into the moral fibre of the social system obtaining in the region.

Despite this continuity and abiding value of the mystic lore and theosophy, the Chishti order had declined in its central organisation and vigorous thrust that it had effected in its earlier history from the 15th century onwards but picked up its vitality and exuberant growth with the onset of the 19th century. Its revival and refurbishing was an event of far-reaching importance in the

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1. Rajasthan P.7

religious and mystic history of India, for it produced saints of super-eminent stature like Shah Kalimullah Jahanabadi, Shah Nizamuddin Aurangabadi[1] and Shah Fakhruddin Dehlawi[2] who brought the Chishti order front rank of the spiritual fraternities of India.

Rajasthan too reverbrated with the echo of the resounding call to raise the individual to a higher spiritual plane and to mould the social life of the people in tune with the ideals of great metaphysical concepts which would usher in an era of human fraternity, philanthropic zeal and purification of the inner self.

This great social transformation in attitudes and concepts was effected by their prodigious efforts of a great

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1. Shaikh Nizamuddin Aurangabadi was a disciple and spiritual successor of Shah Kalimullah Jahanabadi. He was directed by his master to establish a Khanqah at Aurangabad. For years he preached the doctrines of Sufism to the armymen and masses. He did not visit the court of the any nobles. He died in 1142 AH. and buried at Aurangabad. For his biographical notices see - Shajarat-ul-Anwar, Takmilah Siyar-ul-Auliya, Khazinat-ul-Asfiya, vol-I

2. Shah Fakhruddin Dehlwi was the son and spiritual successor of Shah Nizamuddin Aurangabadi. He was born in 1126 AH. at Aurangabad. He engaged himself in military service and accompanied Nizamuddaulah Nasir Jang and Himmat Yar Khan. From Aurangabad he came to Delhi in 1160 AH. Here he busied himself in devotions and social reform of the masses. He was a prolific writer and wrote many books. He created an atmosphere of mutual harmony. He died on 27 Jamadi-us-Sani, 1199 AH and lies buried in the precints of the mazar Hazarat Khwaja Qutubuddin Bakhtiyar Kaki at Mahrauli, Manaqib-ul-Fakhriya(MS),p. 8-48.

Saint of Rajasthan, Maulana Ziauddin Muhammad who flourished in the 18th century at Jaipur. He was a vicegerent of Shah Fakhruddin Dehlavi, the illustrious saint of Delhi who had excited the admiration and affection of the millions of people inhabiting Delhi. The work of the revival of the silsilah and expansion of the mystic ideals and social well-being was entrusted by him to his eminent disciple and successor, Maulana Ziauddin who became the precursor of a movement of wider dimension in the mystic history of Rajasthan. He befriended the afflicted and the aggrieved, extended his sympathies benedictions and realisation of wordly desires and preached moral principles and didactic sermons to the masses and bore with the hostile elements with great patience. He soon attracted multitudes around him and imbued them with the all-important gospel of truth, love, kindness, human fraternisation and social service.

His mystic order rose to eminence during the 18th century and the 19th century in Rajasthan under the caption of Nizamia-Chishtiya affiliation. It was named after Shaikh Nizamuddin Aurangabadi, who had rendered conspicuous services to the Chishti silsilah in the Deccan during the 18th century[1].

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1. Khazinat-ul-Asfiya, vol-I, p.

Maulana Ziauddin played an important role in moulding the attitudes and activities of the people in Rajasthan. He lit the lamp of religious knowledge, spiritual discipline and didactive instruction and created an atmosphere of amity good-will and a fervour for seeking the welfare of all human beings discarding artifical barriers which keep mankind divided and misdirected. He thus showed to the people at large the enlightened spirit of Islam and the traditions of the Prophet Muhammad to serve as a guideline to the biwildered humanity. He was a devout Muslim who trode along the Shariat and believed it as the only way to attain salvation. He emphasised on the inner spirit of Islam. He led a simple or rather ascetic life and believed in renunciation of all worldly possessions and pleasures. He emphasised on a loving care to all living beings.

Shaikh Ziauddin was born on a Monday in 1150 AH. at Ghiyathpur, Delhi[1]. His parents were the descendants of Imam Hasan, the grandson of the Prophet Muhammad. His father' name was Rafiuddin and his mother was a daughter of Mir Shareef who was a descendant of Shah Habibullah, a disciple of Hazrat Khwaja Yaqub Sharqi. Maulana Ziauddin was highly learned and had good command over

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1. Mirat-i-Ziaya-(MS), p. 387.

Arabic and Persian. He acquired his primary education from his father who belonged to Hamidiya order. He gained the knowledge of Hadith (the traditions of the Prophet) and Shariat, and he followed both of these strictly and always he inveriable advised his followers not to deviate from any one of them. His father, Rafiuddin was in the service of Nizam Firoz Jang of Hyderabad, who held him in high estimation and admired his integrity and to reward his good services the Nizam conferred on him the title of Ghyasuddin Khan and having been pleased with his elegant writing simultaneously he further gave him the title of Nadir Raqami[1].

Maulana Ziauddin enrolled himself as a disciple of Maulana Fakhruddin Dehlawi. His spiritual master trained him in all branches of sufism and made him as a true followers of Islam and the sufic doctrines. Shaikh Fakhruddin had taught his disciples very well and exalted them to the rank of outstanding saints. Although Maulana Ziauddin was a Chishti saint but he was permitted by his master to enlist disciples in the Naqash bandiya, Qadiriya, Suhrawardiya silsilah also[2].

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1. Mirat-i-Ziaya (MS), p. 378.
2. Mirat-i -Ziaya (MS), p. 380.

Maulana Ziauddin served the Chishtiya order for a long time and showed the right path to the public. He died on 2[illegible]th Ziqad, 1230 AH. in noon and lies buried at Jaipur. His Khanqah attains a peculiar status among the Khanqahs of other saints for its distinguished posture. His Khanqah is situated at Chhahar Darwazah, Ram Ganj, Jaipur[1].

Maulana Ziauddin always exhorted his disciples to work ceaselessly and should not get lost in wanton chatting and impretuous talks. He dwelt upon the value of time as the most precious thing in the possession of a dervish and he should take full advantages of it[2].

The Shaikh averred that spiritual teacher is responsible for the allround developments of his spiritual successors and disciples. He has set before him only one aim, that is, to train men and women for God. Every time he should be ready to spend the last ounce of his energy, mental, moral and spiritual as well as physical, that he possessed for the sake of God[3].

Difining the mysticism, Maulana Ziauddin said that mysticism has not simply customary learning and knowledge

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1. _Mirat-i-Ziaya (MS)_, p. 330.
2. _Fawaid-us-Ziaya (MS)_, p. 16.
3. _Risalah-i-Tariqat Duniya (MS)_, p. 28.

but an esoteric discipline touching the depths of innermost intuitive personality of a devotee lost in Devine recollections. Litral knowledge is not sufficient. It is an intense experience, experssions and actions emanating from it are incomprehensible to a casual observer. A mystic undergoing his spiritual trials and state of rapturous effusions is in the company of God and He alone knows about such a devotees' spiritual attainments, progress and placing. Sufism consists of perseverance in following the commends and the prohibitions of the Shariat without murmur or agonised feelings of cumbersome obligations'.[1]

The Maulana was intensely devoted his mentor in a deep bondage of affection and gratitude. His preceptor, Shaikh Fakhruddin Dehlawi had exhibited extraordinary care and affection to guide and direct his efforts and energies to a high degree of fruition in the spiritual ascension and the Maulana was deeply conscious of the gracious gifts devolving to him from his great Pir. His devotion and affectionate regard for his Pir had reached a stage where it became a passion with him to remember of the Shaikh with utmost fondness and high reverence. Even when singers in the audition parties convened by him, sang of the praises

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1. Risalah-Tariqat-i-Duniya (MS), p. 28-29.

of a Murshed, he would, in an inadvertent passion, insist on repetitions of the same for long and would get lost into the benign qualities of his preceptor.[1]

The author of Munaqib-ul-Fakhriya says that Maulana Ziauddin had night vigils and sat in that state for thirty years. He was always attending on his Pir, Shaikh Mulana Fakhruddin Muhammad Muhibunagi Dehlawi[2].

Maulana Ziauddin explains that God is both severe as well strict in awarding punishment as He is forgiver, unlimited and unrestrained, just as the Divine attributes shower continued blessings on man, both of these take effect simultaneously and independently with the result that a believer has ever to remain in a state of suspense between fear and fortitude, hope and despaire[3].

Shaikh's life was devoted to the moral and spiritual developments of a disciple what success attended on the Shaikh, can never be measured in the absence of the records kept by his contempories. It is however, an established fact that the spread of Islam in India owes a great deal to

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1. Fawaid-us-Ziaya (MS), p. 168.
2. Munaqib-ul-Fakhriya (MS), p. 15.
   Takmalah-Siyarul-Auliya, p. 120.
3.
3. Fawaid-us-Ziaya (MS), p. 168
   Risalah Tariqat-i-Daniya (MS), p. 30

to the Shaikh's piety and religious zeal. A larg number of people were attracted to and inspired by the spiritual powers and divinely endowed popularity, enjoyed by the Shaikh. Maulana Ziauddin won the confidence of the masses because of their pious and frugal living simple and straight forward religious and social ideas, love shown to the affilicted humanity, selfless service and disregard of the barriers of caste and creed dividing the high and low which had been for centuries a pernicious system based on the oppression caste-ridden social order in the country[1].

Maulana Ziauddin acted according to the exhortations of Khwaja Muinuddin Chishti to the effect that a man should show generosity and hospitality to the masses. He said that the mystic must be patient and preserving under all circumstances, he should be humble and meek. One should not feel proud of his achievements, power and status[2]. A life of poverty and resignation was the self-imposed strain suffered by Maulana Ziauddin. He advised his disciples to lead a life of pennury and penitence with pleasure and to persist in keeping engaged in devotion to God.

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1. Fawaid-us-Ziaya (MS) p. 162-163.
   Tazakirah-i-Ziaya, p. 18

2. Mirat-i-Ziaya (MS), p. 108

To all intents and purposes, the Maulana had excited the admiration and applanse from the people of that region not only because of his spiritual attainments and glamour as by his purity of heart, simple and abstemious way of life, grandeur arising out of total reliance on God and the guiding care in the moral and material interests and involvements of the visitors to his Khangah.[1]

The Muslim mystics of the earlier period looked upon social service as the supreme object of all their spiritual pursuits. All the great mystic teachers of medieval India followed the maxim of Khwaja Muinuddin that service to humanity is the service to the God. Maulana Ziauddin could followed that advice in better and spirit and made him as an embodiment of social service. It accorded immense popularity to him in Jaipur and the surrounding areas. The Shaikh adviced his disciples not to flee to wilderness of the forests and exhorted them to live in society and bear the blows and buffets of the distressed persons[2].

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1. Mirat-i-Ziaya (MS), p. 109-110.
   Risalah Tariqat-i-Duniya, p. 27.

2. Fawaid-us-Ziaya (MS), p. 114-115.
   Tazkirah-i-Ziaya (MS), p. 23.

The Shaikh used to summon his disciples and advise them to engage themselves in prayers to God. He said that a person should develop complete faith in God, because this faith alone could muster his power to concentrated on metaphysical pursuits and intensification of human energies. A mystic should surrender to God. He should consider that God's will is his will. He should neither ask for any thing nor wish for anything. That is best for him, whatever God wills. A sufi must have attained the spiritual eminence which he desires, so that he could be fit to instruct to others. A sufi must reach the acme of his spiritual aspirations with a view to providing esoteric instructions to his disciples and those surrounding him[1].

As directed by his mentor Maulana Ziauddin took his abode in Jaipur and undertook to the expansion of the order and in general, of Islam. For this purpose he had to face number of problems created by the local people. But his all-pervading munificence silenced the hostile elements and made them cooperate with him in his noble mission. For this purpose he had relinquished the service with the Nawab of Hyderabad and busied himself partly in devotions and prayers and partly in works of philanthropy to succour the needy and the afflicted ones. His efforts led to the expansion of the silsilah and spread of Islam in and around Jaipur[2].

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1. Mirat-i-Ziaya (MS), p. 109.
   Fawaid-us-Ziaya (MS), p. 73.
2. Tarikh-i-Mashaikh-i-Chisht, p.

Hussain Bakhsh Fakhri writes - "Jainagar (Jaipur) is a big city and there the activities of the non-believers were very sharp. I dol-worship was at its climax there. But due to his teachings the masses became his friends. It was through inspiration and miracles that all the public - Hindu as well as the Muslims, Rajas or Faqirs- came to the Shaikh and became his devotees[1]." Really Mualana Ziauddin did a lot of work for the benefit of the silsilah and the masses. His efforts coupled with his sincerity, reliance on God and ennobling sacrifice for his cause, turned the country, steeped in idolatry for thousands of years, into a land of religious scholars and saints and made it a repository of religious knowledge and spiritual attainments[2]. It was the impact of his teachings that every corner of that area began to resound soon with the call of Allah-o-Akbar and was filled with the love-songs of the Quran and Hadith to the envy of the entire world of the Islam.

The Shaikh was always the central figure of the Khanqah. Around him revolved its entire organisation and from him it derived its life and lustre. It was necessary for the shaikh to follow his daily routine. However, it differed with different saints. Appoints to visitors and

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1. Shajrat-ul-Anwar (MS), p. 680-81.
   Tarikh Mashaikh-i-Chisht, p. 526.

2. Tazkirah-i-Ziaya (MS), p. 28.

the nature of work to be assigned depended on the saint's will to apportion duties and assume charge of various functions associated with Khanqah and spiritual life. Without his permission anybody could not join or leave the Khanqah. Many of other sufis were not willing to face such distraction. They appeared in the public meettings only at fixed times, mostly from sunrise to midday and attempted to combine this public appearance with attention to the realisation of the needs of individuals. It was his endeavour to remain constantly absorved in God but he had to perform duty of meeting and talking to the people[1].

Maulana Ziauddin welcomed all the visitors cordially. Towards the humanity at large, and also to the Muslims and particularly to those connected anyway with him, the Shaikh had such a deep and kindly feeling which may aptly be characterised as the affection of a mother for her children[2]. The more his fame and popularity increased and he drew larger crowds to his doorsteps, the more he became indifferent to the world and its inducements. He was extremely careful to attend to the requirements of the inmates and the visitors to the Khanqah and direct his

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1. The Indian Muslims, p. 149.

2. Fawaid-uz-Ziaya (MS), p. 95, 96.
Risalah Tariqat-al-Duniya p. 34.

personal attendant to lethhim know about those newly arrived or waiting for an audience with the Shaikh.[1]

The saints of Chishti order regarded money as carrion. They advised - "keep only what is absolutely necessary, such as the clothes, for covering private parts of the body and distribute the rest. They added that real happiness lay in spending rather than accumulating the money.[2]

In difference towards wealth and riches was peculiar with the Chishti saints and hoarding of money was a crime. Money itself was considered the source of all evil. He subsisted on Futuh and Nazarana (unasked for money and presents), very often he had to starve. Every visitor brought something for him. Everything presented to him as a gift was given away by him, no body ever returned empty-handed from him. He averred that accumulation of wealth means lack of trust in God and a negation of the principle of Tawakkul[3].

Wealth was not the only item of scornful disregard with the saint but even the costly and comfortable apparel.

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1. Risalah-Tariqat-i-Duniya, p. 35.
2. Fawaid-ul-Fuad, p. 190., Siyar-ul-Auliya, p. 404.
3. Fawaid-us-Ziaya (MS), p. 194-95.

was discarded by the shaikh as unworthy of a true mystic. Shaikh Muinuddin Chishti contented himself with a *dhoti* around his waist to cover himself.[1] Shaikh Farid was pleased with his tattered garments.[2] Following his great predecessors Maulana Ziauddin was found happy in his shabby and grimy garments of coarse cloth, so his disciples too adopted the same model and shunned to don costly apparel of any sort[3].

There was a system of an open Kitchen (Langar) in the Khangah of Maulana Ziauddin. Unasked for money and presents were sufficient to defray the cost for this purpose. Food was prepared and distributed among the faqirs, visitors and other needy persons who came from distant places. But the practice now operates only at the time of (Urs (death anniversary of the saint) and it is not during the course of the year[4].

An important but controversial practice with the Chishti saints consists of convening the audition parties or Sama (mystic songs) which were sung in the assemblies presided over by the shaikh. It was sort of *ibadat* or devotion which produced rapturous condition in which the mystics were overwhelmed with Divine love and lost consciousness or sense perception and dwelt in a sublime

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1. -*Siyar-ul-Arifin*, p. 7
2. -*Akhbar-ul-Akhyar*, p. 51., *Siyar-ul-Auliya*, p. 62.
3. -*Risalah Tariqat-i-Duniya*, p. 16.
4. -*Tazkirah-i-Ziaya (MS)*, p. 28.

spiritual realm and was supposed to perceine the mysterious would with occult senses. The manifestation of Divine glory in full glamour and lifting of the veils shrouding that visibility between main and God was believed to be the outcome of the state of mystic trance, in which the sufi was landed with the instrumentality of Sama[1].

In pursuance of the age-old practice of Sama, Maulana Ziauddin used to convene Sama assemblies. He persisted in the practice maintaining that the Sama moved the hearts of the listeners and lit the fire of love in them. It was the tradition of the great predecessors of the Chishti order and so he felt that he was bound up to uphold it. He used to convene Sama assemblies on all Tuesdays and Saturdays[2].

Shaikh Nizamuddin Auliya graded Sama into four categories - halal (lawful), haram (unlawfull), mobah (permissible) and makruh (undesirable). If one is inclined towards Divine love Sama is permissible, if he is absorbed in ecstasy during audition and if he is not acting under the sexual impulse, it is lawful, but if it is full of mundane objectives it is detestable.The Maulana adhered to these principles of his illustrious predecessor of the silsilah[3].

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1. Society & Culture in Medieval India, p. 204.
2. Mirat-i-Ziaya (MS), p. 385-86.
3. Siyar-ul-Auliya, p. 491.

In respect of joining the circle of kings and Nobles, the Shaikh followed the policy of his earlier saints. But in his childhood he could not keep away from the company of the Nobles. His father and he himself were in the service of Nizam. But later on he resigned from it and became hermit. Studing the mystic literature he came to know that if a mystic mixed himself among the nobles, it means he is not fullfilling his duties to God. But the ruler of Jaipur Maharaja Pratap Bahadur Singh had a great faith in the Shaikh and used to pay visits daily. He desired to assign a jagir but the shaikh declined his offer and urging on him to give the latter money for distribution among the poor and assign the jagir to one who might be in need of it. He did not permit his disciplines to desire wordly things or to supplicate for them.

The rulers of Jaipur and Tonk were associated with the Khanqah of Maulana Ziauddin as devoties. Regarding Tonk, the Tazkira-i-Ziaya narrates an incident to the effect that once a prisoner undergoing punishment at the hands of Amir Khan, the Nawab of Tonk escaped and took shelter with a Qazi who refused to hand over the prisoner to the Nawab when the latter asked him to do so. The Nawab advanced to chastire the Qazi who entreated the Maulana to save him and with the blessing and spiritual powers of the Maulana the Nawab suffered a setback from the Qazi. The Nawab then visited the Maulana and placed his turban and the sword at the feet of the Maulana and became his disciple.[1]

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1. Fawaid-us-Ziaya (MS), p. 186-89.
   Tazkirah-i-Ziaya (MS) p. 26-27.

The Maharaja Pratap Bahadur Singh of Jaipur too was a devotee of the saint and would visit the Maulana in deep attachment and reverence. The jagir refused by Maulana, was conferred by the Maharaja's successors to the Sajjadanashins of the Khanqah and a fixed income out of that continued to flow to the Maulana's successors until independence[1].

It is said that when the shaikh died, the whole city of Jaipur mourned for three days. It shows that the Hindus of that city and nearby it were as much devoted and enamoured of him as the Muslims. Though in the earlier phase the saint was illtreated by the Hindus. The head priest of Maharaja had a reposed faith in the saint and used to pay visits to him on alternate days[2].

True to the basic principles of sufisim consisting of 'service to humanity', Shaikh adopted a sympathetic attitude towards the Hindus and Hindus too reciprocated with great devotion to him and learnt the teachings and guidance of the Shaikh. He was ever ready to welcome persons of all castes and creeds. The door of his Khanqah lay open for Muslims and the non-Muslims alike and persons of all denominations

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1. Tazakirah-i-Ziaya (MS), p. 26-28.
2. Fawaid-us-Ziaya (MS), p. 210.

convictions, gate of Khanqah were opening for castes and creeds flooded it. He did not brook any type of discriminations among them. His Khanqah was a place where people of different shades of opinion, professing different religions and speaking different languages met. It thus became the veritable centre of cultural synthesis where ideas were freely exchanged and a common medium for this exchange and a common spiritual kinship was evolved.[1] His Khanqah was a place of pilgrimage for millions of people from all castes and creeds. Teeming crowds flocked to the Shaikh and attained spiritual solace in his company[2].

His Urs ceremony is celebrated with great pomp and serenity. It starts from the 20th of Zi'Qad and ends on the 24th of that month every year. All types of persons belonging to different castes and creeds participate in the Urs and its festivities and ceremonies. During these days there used to be different ceremonies, i.e. Presentation of the Chhadar, Quran Khwani, mystic music (Qawwali) etc. A lot of food used to be prepared and distributed among the needy, poor and the visitors.

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1. Fawaid-us-Siaya (MS), p. 210.
2. Ibid, p. 206.

Maulana Ziauddin was a sufi luminary of transcendant qualities who made grandiose efforts to tend and florish the silsilah in arid Rajashtan with Jaipur as its centre. To popularise it more and more he sent his illustrious spiritual successors in different parts of the country. One of his illustrious Khalifahs was shaikh Lutf Khan who settled at Fatehpur Shaikhawati and gave his daughter in marriage to Haji Najmuddin. Another Khalifahs settled at Ajmer and other parts of the country while a large number of the Khalifahs remained at Jaipur and served the order for a long time.

In this way we can say that Shaikh was a great saint of his time. He prompted the cause of Islam and sufism in an area where its followers had not made a big headway. He passed his life in devotion to God. He possessed a life of solitary devotion. He was a man of affable temperament and wide human sympathies which made him a popular figure in Rajasthan. His Catholicity of views is the best illustrated by the fact that he could discern and appreciate spiritual attainments and solve problems arising out of metaphysical concept with non-Muslims as freely as with the Muslims.

The sufi traditions set by Maulana Ziauddin symbolised the highest ideals of spiritual elevation, of philanthropy and human fraternisation, of love and tender care to the affliated and indigent of realisation of the material and moral needs, of the devotees, the visitors and the common men and his Khanqah became a rallying centre for persons drawn from all walks of life, castes, creeds, classes and communities. His Khanqah was the central point from which consumate spiritual teachers sallied forth to preach the gospel of truth, love, kindness, human brotherhood and service to mankind.

CHAPTER - VI

THE PROJECTILE IMAGE OF TAUNSA AND HAJI NAJMUDDIN.

A remarkable development in the mystic history of Rajasthan consists of the extension of the brand of Chishti affiliation associated with Muhammad Sulaiman[1] of Taunsa in North-Western Punjab and which established a firm foothold in Rajasthan with Shaikhwati as its focal point[2]. This development was contemporaneous with the declining fortunes of the Mughal Empire and the Muslim hegemony of power in India and the turmoil and insurgence making its nefarious appearance in the different parts of the country and upsetting all avocations of peace and conditions of tranquillity and progress in India.

The movement of Shah MuhammadSulaiman Taunsawi spread out in all directions. He sent his accomplished vicegerents to the different parts of the country, particularly the Punjab, Rajasthan, Awadh, Agra, Allahabad and other places. The votaries of this off-shoot of the Chishti order played a vital part in refurbishing the

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1. Shah Muhammad Sulaiman Taunsawi was a great disciple of Shah Noor Muhammad Maharwi, who settled at Taunsa. He was a great pious man and played an important role for relgious instruction for those who were deviated from right path. He was the last prominent saint of Nizamiyah branch of the Chishti order. Tarikh-i-Mashaikh-i-Chisht, p. 608.

2. Town belonging to the Sikar chiefship in the

Contd. on next page...

moral and spiritual vigour and efficacy of the mystic way of life and conduct and traditions and practices. Haji Najmuddin was the most distinguished saint of this affiliation in Rajasthan during the 19th century.

Rajasthan had always proved to be a lucrative place for the growth of mystic tendencies and speculative philosophy ever since the inception of civilisation. The mystic of Islam too found it receptive and responsive to accept and expand mystic discipline and Pahtheistic thought. The founder of Sufic glory in Rajasthan was Khwaja Muinuddin Chishti of Ajmer who planted the sapling of the primacy of spiritualism and mystic purity and the subsequent ages saw its continuous growth, flowering and expansion.

Haji Najmuddin's movement was also a landmark in the spiritual pathway to perfection and high renown that characterised the religious life in Rajasthan and produced a large number of eminent personalities to carry on the mission of the saint at different centres in that region. The Haji become a popular luminary around which a cluster of people gathered to attain spiritual bliss.

... Shaikhawati Nizamat of Jaipur state, Rajputana, situated in 28°Nam and 75° 58 E about 95 miles west of Jaipur city. The town is the third largest in the Jaipur state.

He attracted people from all parts of the country and preached a classless society who were taught the lessons of human dignity, equality and brotherhood.

Shaikh Najmuddin was born at Jhun-Jhunu on Friday, 3rd Ramazan, 1234 AH. His father, Shaikh Ahmad Bakhsh was a religious man. He was enrolled into the discipliship of Khwaja Iradatullah Naqshbandi Abdul Alai[1]. Shaikh was also a descendant of Sufi Hamiduddin Nagauri, a vicegerent of Khwaja Muinuddin Chishti, so he too was highly respected by the masses[2]. Shaikh had four brothers namely, Shaikh Shihabuddin Qadiri who was a Khalifa and disciple of Shaikh Maulana Muhammad Ramzan, Maulvi Nizamuddin, Maulvi Qamruddin, Haji Najmuddin and Safiuddin Shaheed.

At the age of seven year he was sent to the school of Maulana Muhammad Ramzan Shah. The latter was a great scholar and had a command over the knowledge of the Shariat and the holy Quran. From various parts of the state many scholars used to come to him and discussed their academic problems with him. Maulana Ramzan satisfied

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1. Munaqib-ul-Mahbubin, p. 369.
   Fakhrukh-ut-Tawarikh, p. 30.

2. Tarikh-Mashaikh-i-Chisht, p. 676.
   Fakhrukh-ut-Tawarikh, p. 29.
   Anis-ul-Arifin, p. 134.

all those who flocked to him for theological learning[1]. He felt grateful to Hafiz Muhammad Ali Khairabadi[2]. Shaikh Najmuddin lived in the company of Muhammad Ali Khairabadi at Mecca and was benefited by his generosity[3]. He learnt the holy Quran by heart from his brother Shaikh Shihabuddin. From the very begining the Shaikh was inclined to acquire theological knowledge. In the initial stage of his academic career he studied religious books and read the biographies of the great saints which imbued him with spiritual fervour and to adhere to the authority of the hidden knowledge[4]. His deep absorption in theological learning drove him further to learn the esoteric knowledge of Sufism. He was a man of deep religious leanings. He always conformed to the laws of the Shariat and never ventured to transgress its limits all through his life and he continued to offer his prayer regularly.

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1. Fakhrukh-ut-Tawarikh, p. 31.

2. Hafiz Muhammad Ali Khairabadi was a spiritual successor of Khwaja Sulaiman Taunswi. He established his renowned Khanqah at Khairabad which was a centre of learning and bounties. He was an energetic man and did not deviat from the path in troubles. Tazkirah Auliya-i-Deccan, vol-I, p. 308.

3. Munaqib-ul-Mahbubin, p. 355.

4. Tarikh-Mashaikh-i-Chisht, p. 606.

It is said that one night he was much busy in reading the holy Quran, a certain dervish came with a book entitled '*Tafsir-i-Zahidi*'[1] and said that by this book he came to know the real content of the heart.

From this happening his heart became totally inclined towards mysticism. He had learnt Persian. Being a man of deep scholarly taste and religious bent of mind he showed great interest in mysticism. His love and devotion to God and the Prophet Muhammad became so intense that some time he was in a state of ecstasy[2]. He studied Anis-ul-Arifin of Shaikh Habubullah Qadiri, which thoroughly filled his heart with mysticism. In the ~~fakt~~ initial stage of his mystic progress he was reticent and remained in ecstasy. The aforesaid book contains an advanced and scholarly exposition of mystic thought in it. It helped in to develop a higher stage of mysticism. Once he read the saying of the Shaikh Habibullah Qadiri that with the spiritual mentor the work of a saint is impractical or immature. One who has no spiritual master *Shaitan* (Devil) is his master[3]. From

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1. Tafsir-i-Zahidi was popular in religious circles and had a significant share in shaping the religious outlook of the period. *Surur-us-Sudur*, (MS), p. 61.
2. *Munaqib-ul-Mahbubin* (M p. 363.
3. *Munaqib-ul-Tarikin*, (MS), p. 238.

this very movement he set out in search of a spiritual master. But it was not an easy job to seek initiation with a consummate Shaikh and enrol on self as his disciple. In those days the number of great saints who could drew his attention and preference was not lacking. But his inclination was not towards them. He desired that his spiritual master should be one possessed of the most sublime attributes characteristic of sainthood. He had learnt about the saints of Delhi so he moved towards Delhi but he was stopped by his elder brother, Shaikh Shihabuddin who did not desire to turn his brother in as a dervish[1]. One day a saint, Shaikh Qamruddin Naqshbandi[2] - a resident of Jhun-Jhunu, came to Fathpuri mosque and asked to Najmuddin to join his company that was proceeding to Ajmer to pay a visit to the tomb of Khwaja Muinuddin Chishti. He joined the party and proceeded on the pious mission. Reaching at Ajmer he become so much satisfied with the spiritual emanating from the Khwaja's shrine that he could not keep company with the returning party[3].

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1. Munaquib-ul-Mahbubin, p. 366.
2. For his biographical account see page no. ....
3. Munaquib-ul-Mahbubin, p. 366.

One day Shaikh Najmuddin made an earnest request to the saint (Khwaja Muinuddin Chishti) to guide him in the discipline of the order and enlist him as his disciple because he related his dream to the saint that one night he saw a dervish who was saying me to become a disciple of Shaikh Sulaiman Taunswi, who was a renowned saint of Punjab in those days and the saint who ordered me to enroll myself into the circle of aforesaid saint was his grand father, Sufi Hamiduddin Nagauri[1].

In a dream Khwaja Muinuddin appeared to him and permitted him to become the disciple of that saint. On getting the instruction and the permission from Khwaja Muinuddin Chishti, he proceeded towards Taunsa via Bikaner, Bahawalpur, Multan and Sanghar Sharif in Shaban, 1250 AH. at the time of dawn prayers[2]. Reaching Taunsa he found Shaikh Abdul Ramazan, a disciple of Shaikh Sulaiman, Taunswi, sitting in a mosque. Shaikh Najmuddin asked him about the saint. That disciple answered that my master was in his Bangla Sharif and if he was desirous to meet him, he should wait upto the prayers of _Zawal_[3] as the Shaikh was busy in his prayers[4]. But Shaikh Najmuddin had

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1. _Munaqib-ul-Mahbubin_, p. 366.
   Tarikh-Mashaikh-i-Chisht, p. 687.
2. _Munaqib-ul-Mahbubin_, p. 367.
3. Name of a prayer used to be performed after the sun set.
4. _Munaqib-ul-Tarikin_, (MS), p. 242.
   Munaqib-ul-Mahbubin, p. 367.

no patience and rushed into the prayers chamber of the Shaikh where the latter was absorbed in devotions and his spiritual radiance resplended from his face. In his deep contemplation, the Shaikh had not taken any notice of the unknown visitor before him, and regaining his normal state, the saint saw towards Najmuddin, promptly holding his hand and said - 'O Hindustani you came at the right moment'[1]. Shaikh Najmuddin recited a Hindi Doha - "As soon as he saw the face of his beloved he fell in love with Him. When he uncovered his face my eyes met with Him"[2].

In his stray expression of mystical trance the saint remarked -"Hindu is an Idolator and Muslim is the worshipper of one God but we are the lovers of the devotees of the shrines of the saints." Shaikh Najmuddin is said to have sought explanation of this remark from the saint as it betrayed anti-Shariat content. But the Shaikh's

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1. Munaqib-ul-Tarikin (MS), p. [illegible].244.
   Munaqib-ul-Mahbubin, p. [illegible].368.

2. Fakhrukh-ul-Tawarikh, pp. 40-41.
   Anis-ul-Arifin, p. 134.
   Munaqib-ul-Tarikin, (MS), p. 244.
   Munaqib-ul-Mahbubin, p. 368.

explanation of its implications might have well satisfied him. In the evening Shaikh Najmuddin was enrolled as a disciple of Shaikh Sulaiman Taunswi[1] and instructed him uphold the traditions of the Prophet and religion of Islam[2]. He stayed for six months with his spiritual master and soon he was conferred Khilafat on 4th of Muharram, 1250AH. and he was directed by his master to settled down at Fatehpur Shaikhwati with a view to popularising the mission of the Chishti theosophy[3]. His spiritual master also introduced to Shaikh Najmuddin to the Suhrawardi Qadiri and Naqshbandi orders in order to broaden his outlook[4].

The saints, especially belonging to the Chishti order established their centres of activity for the mass contact in order to g ide their disciples in moral instructions disregarding caste and creed throughout the whole region just like web by sending their disciples in the guise of Khalifas assigning to them distinct

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1. Munaqib-u-Tarikin, (MS), p. 245.
   Munaqib-ul-Mahbubin, p. 370.
   Fakhrukh-ut-Tawarikh, p. 41.

2. Munaqib-ul-Mahbubin, p. 370.

3. Tarikh-Mashaikh-i-Chisht, p. 687.
   Munaqib-ul-Mahbubin, p. 370.
   Munaqib-ul-Tarikin, (MS), p. 245.

4. Munaqib-ul-Tarikin, (MS), p. 263.
   Munaqib-ul-Mahbubin, pp. 372-73.

territories as the spheres of their influence.

'God has sent you to me', said the Shaikh 'for a special purpose and I did very little'. The saint introducing him remarked that contemplation is like a holy was not by sword but by love. Any other work by no means was better than this. You should have to busy yourself in contemplation too[1].

Shaikh is reported to have remarked that a saint must have the external knowledge (of mundane) because it is the key of inner knowledge. The ultimate wish of a dervish is the realisation to God's presence. Once Shaikh Najmuddin remarked that a disciple should surrender himself and his will in the services of his spiritual master. His sole object ought to be to follow his master. He once said that the four Prophets will live till the last day of judgement ie. Hazart Imam Jafar, Hazarat Ilyas, Hazarat Idris and Hazarat Esah[2].

He said that the realm of life was in the service of his master. As his remark was that no gain without

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1. Munagib-ul-Tarikin, (MS), p. 266.
2. Munagib-ul-Tarikin, (MS), p. 266.

pain. Company of the spiritual master was a part and partial for prestinity of the soul as well as a training school for the novice. The importance of this fact may be contimated from the perpetual living of Shaikh Najmuddin's with mystics[1].

Shaikh was very particular about the education of the disciples in Islamic Sciences. The rudiments, of education lightens the latent features of urbanity and culture. So the Shaikh stressed hard on the learning of education because of at a one time the Shaikh was a guide, a friend, a philosopher and a father to the disciples[2]. For all round development of his disciples the Shaikh was absolutely resp onsible to give a lesson in the discipline-eship of his order because of the purification of inner soul and for high moral character. The Shaikh emphasized the close association of the disciples to their saint. Because wihtout it he could not know the basic but very important norms of the Khanqah system.[3]

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1. Munaqib-ul-Mahbubin, p. 375.
2. Munaq ib-Tarikin, (MS), p. 266.
   Munaqib-ul-Mahbubin, p. 375.
3. Munaqib-ul-Tarikin, (MS), p. 266.

The teachings of the Shaikh marks a high water-marks in the development of mystic Theosophy in Rajasthan essence of which spread far and wide through the system of appointing Khalifah to the different territories as the sphere of influence of their activity in order to reform the moral of the people by virtue of their good conduct. The contribution of the Shaikh to the mystic theosophy was by all means one of a high order and directed to lead a novice attain perfection in a relatively short time.

In consonance with the Islamic tenents the Shaikh is reported to have remarked that swearing from the abstaination of committing evil deeds was good but to violate this vow would be worse[1].

In the light of the argument advanced by great saint Nazamuddin Auliya, Shaikh Najmuddin solved a long standing contravorsy ie. whether *Nabuvat* is greater than *Willayat* or not? Mir Hasan Sijze quotes on of the verdicts of Shaikh Nizamuddin Auliya in his *Fawaid-ul-Fuad* about the questioning of the aforesaid question.[2]

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1. *Munaqib-ul-Tarikin* (MS), p. 265.

2. *Munaqib-ul-Mahbubin*, p. 375.
   Munaqib-ul-Tarikin (MS), p. 266.

The Shaikh very politely replied", Nabuwat is first and Willayat is second, for being not a wali a person could not receive the enlightenment of Nabuwat. Thinking for a movement for a Nabi is more superior to that of many days in devotion of a Wali[1].

The saint remarked that a dervish should mark out as possessing certaintraits. He should be an embodiment of love, piety respect consistency and perseverence. He should surrender himself completely to God. Offering of prayers must be the main purport of life. Shaikh Najmuddin's main goal was the union of a Shaikh with God. The attraction of love and affection and union of hearts in akin to the union of lover and beloved and His presence should be realised in heart[2].

The Shaikh was so deeply contented with the mystic life that he advised his youger brother to turn in to a mystic on the remark that all is not gold that glitters and the worldly life perishable the permanent abode of man should be in hereafter[3].

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1. Munaqib-ul-Tarikin (MS), p. 266.
2. Tarikh-Mashiakh-i-Chisht, p. 690.
3. Munaqib-ul-Tarikin (MS), p. 262.
Fakhrukh-ut-Tawarikh, p. 51.

It does not mean that the Shaikh completely declined the worldly life. But his continuation was to have been be devoted to God because worldly things are merely temptations.

Shaikh Najmuddin settled down at Fatehpur Shaikhawati as he was directed by his master to settle there. When he began to live at that place, it was un-populated and was like a forest. After settling Shaikh there, that place became thickly populated area and there was a crowd of his devotees. He built a mosque there ~~in~~ near his hujra which stands still now. All types of persons - Rich and poor, literate and illitrate, Hindu and Muslim, scholars and soldiers flocked to him[1]. They came with different material and spiritual aims and Shaikh's heart went out in sympathy for them. It was beleived that a saint should near both mental and bodily ailments, many visitors asked for tavis (amulets) which were freely distributed. Here came people disgusted, morose and frustrated with their personalies torn by inner conflicts and their hearts bleeding at the atro-cities of the external world.

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1. Tarikh-Mashaikh-i-Chisht, p. 638.

All type of men, even Hindus were his devotees also. Many Hindus were converted to Islam it the hands of the Shaikh. He was a royal saint in the reign of Nawab's of Fatehpur. He advised the people to live with love and brotherhood. He did not discriminate between the Hindus and the Muslims.

It is said that the local authorities (Governor, Rai or Rawats) paid their respects to the Shaikh also. It is said that the Rawat Chhatra Singh of Sardar Shahar assigned of one hundred and one Bigha of land of Jhum-Jhunu town to Shaikh and he had a great faith in Shaikh Najmuddin and a lease was issued by him. After the death of Chhatra Singh his son continued it. It shows that the Hindus of that area had great faith in Shaikh had accepted Islam on behalf of him thousands of them became his disciples and devotees[1].

When Khwaja Muhammad Sulaiman heard about the popularity of Haji Shaikh Najmuddin, he asserted - "Many people come to me from Hindustan and became my disciples but the category and benefits achieved by Najmuddin and Syed Muhammad Ali Khairabadi from me

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1. Munaqib-ul-Tarikin (MS), p. 266.

are the highest and anyone could not achieve more of it and it was their Share.[1]

Maulana Ghulam Ali says that Shaikh Haji Najmuddin was the first man who wrote books in Urdu in our country and he stood first who complied Urdu poetry in the 12th century AH. The Shaikh wrote many books in Persian and Urdu languages on Persian literature. His five Urdu literary works have an important place in Urdu poetry. He played an important role in developing the Urdu in Rajasthan[2]. His literary work are as follows. - Munaqib-ul-Mahbubin, Munaqib-ul-Tarikin, Shajarat-ul-Abrar, Gulzar-i-Wahdat - Munaqib-ul-Habib, Najmul-Hidayat are written in Persian. His Urdu books are as follows - Najmul-Aswah, Prem Ganj, Barah Mahiya,-Najm, Peev Milani Ghair Bhulani, Bayan-ul-Auliya, Fazilat-ul-Nikah. Unfortunately most of among these books is not available in India because his successor carried with them these books to Pakistan after partition[3].

By this literary work Shaikh ~~s~~ sought to disseminate Islamic education among the masses. Maulana Ghulam wrote

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1. Tarikh-Mashaikh-i-Chisht, p. 608. Khatim Sulaimani, p. 44.

2. Munaqib-ul-Tarikin (MS), p. 270. Tarikh-Mashaikh-i-Chisht, p. 693.

3. Munaqib-ul-Habib (MS), p. 169., Munaqib-ul-Tarikin(MS) p. 271., Munaqib-ul-Mahbubin, p. 379, Tarikh-Mashaikh-i-Chisht, p. 693.

that these literary work had an elixir's order for those people who were illiterate or low-literate. He opened all things to general which were bounded by Arabic and Persian languages[1].

Haji Najmuddin was so impressed the spiritual enlightenment of his master that he paid six visits of homage to his shrine and Sanghra Sharif[2]. It was by all means of token of love, respect and devotion to the spiritual teacher. He emphasised on the close association of the disciples to their saints because without it he could not know the basic but very important norms of the Khanqah system[3].

The idea of the Shaikh about the prayers was very high as it had similarity to the theosophy of Khwaja Muinuddin Chishti as to him any kind of help provided to the needy and oppressed was noless meritorious than the prayers[4].

One night Shaikh Najmuddin saw a dream in which he put a question to the Prophet about the validity of

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1. Khaftim Sulaimani, p. 46.
2. Munaqib-ul-Mahbubin, pp. 370-71.
3. Munaqib-ul-Tarikin (MS), p. 260.
4. Munaqib-ul-Habib, p. 162.

Sama. The Prophet confirmed the legality and value of the Sama, if it aroused the feeling of the divine love, otherwise it would be unlawful[1]. And the Shaikh was also desirous to seeking God and in a dream he requested to Prophet Muhammad as to the same. The Prophet revealed him - "You have such a curious desire, you will meet Him at the audition parties. The question was to enquire about the rosary, the Prophet answered that it was his own tradition. In the next answer of the question, putup about the prayers, the Prophet said, 'Prayers is like a ladder to reach God'. Through his dream meeting with the Prophet, he recited a verse - "On the last day of resurrection every one will be restored to the life and the question at fore will be of prayers[2].

To Shaikh Najmuddin, the spiritually enlightened disciple might have to be called as a dervish. Shaikh was the staunch follower of the traditions of the Prophet Muhammad. Usually the Shaikh remarked that the life of a saint should be inconsistent with the traditions of the Prophet and deviation from any of them was no less than innovation[3]. The Shaikh being a true Muslim by heart,

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1. Munaqib-ul-Tarikin (MS), p. 263.
   Munaqib-ul-Mahbubin, p. 374.

2. Munaqib-ul-Tarikin (MS), p. 265.
   Munaqib-ul-Habib, p. 170.

3. Tarikh-Mashaikh-i-Chisht, p. 699.

advised to his followers to offer prayer in congregation. When once the Shaikh was questioned on the leaving of the worldly life (Tark-i-Duniya), the Shaikh very politely asserted that Tark-i-Duniya means to adopt an attitude of aloofness towards the worldly things that currepted the moral and it had not segnify to go to Jungle, but to live in the society[1].

The Shaikh was absolutely absorbed in love of God. Love of the God is the core of the philosophy of the saint. He asserted that love is the cause of the creation of the universe. For the lover's of God the observance of the laws of Shariat is unavoidable. The goal of human life is the absorption in God. The ultimate end of a human in this world is love of God and God grants to the lover innumberable boons. He reward Him in both worlds - mortal and immortal. He makes him free from the fear of punishment of Hell and elevates him higher position and sublime state[2].

Shaikh's hope was to establish an empire of love, peace and communal harmony. The Shaikh imagined himself as a wife of God and described an interview with her

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1. Munacib-ul-Tarikin (MS), p. 265.
2. Pogy Milani Ghair Bhulani, p. 23.
   Munacib-ul-Tarikin (MS), pp. 269-70.

beloved (God) in his book Peey Milani Ghair Bhulani -
'O friend, tonight Idreamt about my husband who came to meet me after a long time. He brought many precious objects for me. I well- comed and embraced him. He asked about my condition and remarked that you been very weak. In response I spoked to him - 'You are solely responsible for my weakness and distress. You forget me in the foreign land, you did not send me a letter even, you are a stone hearted'. He explained - "O my belovedi I could not forget you,yet I was in foreign land, but I remained with you —— I was not far off to you. I was ~~as~~ anxious about you. I (God) resides in the heart of a pious man who will keep clean and calm to his house (heart). (Means who will devote his full time in devotion for me I will live with that one)[1]. Shaikh Najmuddin's realisation of God in personofication was the ideal of the direct emotional attachment with God[2].

Shaikh Sulaiman is reported to have instructed to Shaikh Najmuddin to serve the masses in the right way as he regarded it the supreme devotion to God. Hence from the company of his master the Shaikh came to know the humanitarian concept of serving the masses[3]. He taught the mystics

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1. Peey Milani Ghair Bhulani, pp. 3-4

2. Barh-Mahiya Naim, pp. 20-21.
   Munaqib-ul-Tarikin, p. 267.

3. Munaqib-ul-Mahbubin, pp. 367-70.

sayings in a sound way that we should redress of grievances to him. He narrated the sayings of the great spiritual personalities in his poetry in a forceful language.

Shaikh Najmuddin respected too much and love for the great Khwaja Muinuddin Chishti. Annually he used to go to pay homage at his shrine during Urs days. Last time he went to pay a visit at the tomb of the great saint in the year of 1287 AH. But there he felt some sort of trouble. In such condition of ailment, he reached Jhunjhunu and there his end came on Ramazan1287 AH and died there. But his dead body was carried to Fatehpur by devotees and lies buried there[1].

Shaikh Najmuddin married twice. His first marriage was with the daughter of Shaikh Latif Khan who was a disciple and a spiritual successor of Maulana Ziauddin Jaipuri. He married for the second time to the daughter of Shaikh Abdul Karim. From first wife two daughters and three sons were born. 1. Maulana Nasiruddin Shah, 2. Abdul Latif Shah, 3. Noor Ahmad Shah, 4. Fazilat-un-Nisa and 5. Latif-un-Nisa[2].

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1. Tarikh-Mashaikh-i-Chisht, p. 688.
   Khatim Sulaimani, p. 44.

2. Tarikh-Mashikh-i-Chisht, p. 698.

There were a large number of spiritual successors of Haji Najmuddin. He sent them to every quarter of Rajasthan and they settled there permanently. The Shaikh was succeeded by his son, Shaikh Nasiruddin. His successor continued his beneficent work. He was a pious man and devoted his whole time indevotion to God. He made a great contibution to spread the doctrines and theosophy of Sufism[1]. The Shaikh was born on 22nd of Jamadi II, 1252 AH. He was well versed in Arabic and Persian and did commendable service to developing the Urdu language in Rajasthan. He sent his illustious Khalifas to distant parts of the country who played a significant role in developing and cultivating the mystic theosophy[2].

Shaikh Nasiruddin Shah captivated the hearts of the Hindus and the Muslims by his munificence and high moral calibre. Raja Bhopal Singh founded a town after the name of the Shaikh. His son and successor, Ra o Madho Singh accorded great affection to the Shaikh and assigned him a Jagir of one hundred and one Bighas of land. He imbued the minds of the Hindus of that region with the mystic

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1. Tarikh-Mashaikh-i-Chisht, pp. 697-98.
2. Fakhrukh-ut-Tawarikh, p. 56.

ideology and traditions. A large number of the Hindus became Muslims at the hands of the Shah. Every time he was ready to serve the down-trodden and the needy. He exercised his influence on the minds of those people who were discarded by the society.

Maulana Nasiruddin Shah was a prolific writer. He compiled the sayings of Shaikh Najmuddin entitled - the Najmul Irshad[1].

Shaikh Nasiruddin was succeeded by his son Haji Ghulam Muhammad. He continued the work of his fore fathers. People from far and near, Indore, Ujjain, Ratlam, Naghda and Mandsaur turned to him to become his disciples and devotees. He died on 21st Jamadi I, 1347 AH. and was succeeded by his son, Maulana Ghulam Sarwar. Who was a saint of great spiritual beneficence.[2]

The younger son of Shaikh Najmuddin, Shah Abdul Latif Shah was a pious man and extended the area of his influence upto Jodhpur and later on he himself shifted to that place and was welcomed by the rulers of that town. Shah Latif was born on 23th of Muharram, 1256 AH. and was

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1. Fakhrukh-ut-Tawarikh, p. 57.

2. Tarikh Mashaikh-i-Chisht, pp. 700-701.
Najmul Irshad, p. 10.

in service of Maharaja Takhtsingh and his sons Jaswant Singh and Pratap Singh. They had a great affection for the Shaikh and never missed any opportunity to be benefited from his spiritual power. Once the Shaikh decided to leave the service when Maharaja came to know about the matter, he rushed to the Shah and would not depart from his company. But the Shaikh did not agree and lived in that town on the request of Maharaja and his salary continued as that of an armymen. There was no practice to bury dead bodies in side the city walls of Jodhpur but when the Shah died, Maharaja permitted his followers to bury the Shah in the centre of the city. He died on 25th Jamadi II, 1325 AH. and lies buried at Shutur Khana, Jodhpur[1].

Besides these eminent and illustrious Khalifas and successors there were others relatively minor Khalifas. He sent out his vicegerents to different parts of the country in and outside Rajasthan to preach the gospel of truth, love, humanity and brotherhood, the essentials of the Khangah life and fundamentals of moral purity and good conscience. His Khalifas like - Moulana Yar Muhammad Peshawari settled at Jodhpur, Hakim Syed Ashraf Ali at Kishangarh, Nawab Haji Muhammad Khan at Jodhpur,

1. Fakhrukh-ut-Tawarikh, pp. 58-59.

Shaikh Najmuddin established his Khanqah at a pl ace where the inhabitants were unfamiliar with"faith in God and His ordinances, the Lord of the worlds and of His apostles". The moment Shaikh Najmuddin set his foot on this land, Islam flourished. With his ceaseless efforts the Sufi theosophy thrived in that remote area. Vast multitude had pledged devotion to the Shaikh . Countless people ripented for their sins and turned from evil, took the prayers and other devotional exercises, expelled worldly desires, covetousness and greed from their hearts and inculcated a deep religious yearning for servitude to God. The example set by Shaikh Najmuddin through his spirit of humanity, viturous living and upright behaviour charged the atmosphere with a genuine relgious spirit which helped the people to become truthful and intensely religious. The piety exhibited by this God fearing saint, attracted divine blessings. All these blessings became a means for the popularity of Islam and the rules of Shria as well as the principles of mystics gained currency among the masses. He had opened wide the gates of his spiritual leadership, encouraged the sinners to repent for their sins and enabled the people purify their souls by his spiritual guidence.

Long before Timur's invasion in 1398, India accelerated the establishment of new Chishti centres throughout India, the theory of Wahdat-ul-Wajud had become firmly rotted in the mystic soil of Rajasthan as well as other parts of India originally propounded by Ibn-al-Arabi. Shaikh Najmuddin followed the principles of Wahdat-ul-Wajud and spread the area of this phylosophy. When the Shaikh lost his consciousness, he used to say - 'O mad Najmuddin, be silent. Do not open this secret. If you have an eye behold the vision of your beloved all time[1].

Thus the dreary region of Rajasthan was replete with the nectar of spiritual solace, the comfort of inner felicity and the beneficent growth of the moral and ethical values and traditions through the all-out and selfless efforts sponsored by such Sufi saints who were enamoured of the land of Rajasthan with a view to bringing it within the sphere of enduring peace, bliss and contentment.

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1. Ghazaliyat-i-Najmuddin, p. 8.
   Fany Milani Ghair Bhulani, pp. 1-2.

CHAPTER - VII

MYSTIC TRADITION OF MARHAUL

Narnaul[1] was a famous town of medieval Rajasthan which had attained celebrity as a mystic centre. Situated on way to Ajmer and Nagaur it got much popularity. The saints who used to go Ajmer and other parts of Rajasthan, visited this city and halted there whilesome preferred to settle there permanently. In medieval period it was a centre of Muslim religious movements and mystic ideology. It produced great personalities who propagated the principles of mysticism and popularised it all over the country and beyond the confi nes of India.

Among these great personalities Shaikh Muhammad Turk[2] gained much popularity. Shaikh Turk was not a native of Narnaul, he came from Turkistan and settled there permanently[3]. He developed and popularised the doctrines of the Chishti Silsilah in Narnaul and its surrounding areas.

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1. As a centre of mystic Khanqahs Narnaul was an offshoot of the widespread activities of the saints of Rajasthan. It was visited by Sufi saints time and again who settled there. Prof. Irfan Habib has correctly included this place in the map of Rajasthan. In medieval times it was so included but now it pertains to Haryana. An Atlas of Mughal Empire, sheet -6,A, p. 18.

2. Shaikh Muhammad Turk must be distinguished from Maulana Noor Turk of Hansi, who was also a man of intensely religious tempraments. Though he was not the disciple of any saint, yet he led the life of mystics passing his days in poverty.- Akhbar-ul-Akhyar, p. 74

3. Gulzar-i-Abrar, p. 39. , Akhbar-ul-Akhyar, p. 47.

Shaikh Muhammad Turk took up his abode near the Hauz at Narnaul. His date of initiation into the Silsilah is not certainly known. But the information contained in the *Akhbar-ul-Akhyar* of Shaikh Abdul Haq it may to be inferred that, the Shaikh was a disciple and a spiritual successor of Khwaja Usman Harooni[1]. But the author aids that even a thorough perusal of the *Malfuzat-i-Mashaikh* did not give him a clue to prove that the Shaikh Muhammad Noor Turk was a disciple of Khwaja Usman Harooni[2]. Maulana Ghulam Sarwar, the author of *Khazinat-ul-Asfiya* writes "Shaikh Muhammad Turk was a disciple and a Khalifa of Khwaja Muinuddin Chishti - the holy pole star of the world"[3].

The Shaikh was imbued with intense religious fervour and was a disciple of great Khwaja. But he did not enrolled any disciples in his life time[4]. He was known as Turk Sultan and Pir Turk by the people of that area[5].

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1. *Akhbar-ul-Akhyar*, p. 47.
   Khazinat-ul-Asfiya, vol-I, p. 283.
2. *Akhbar-ul-Akhyar*, p. 48.
3. *Khazinat-ul-Asfiya*, vol-I, p. 283.
4. *Gulzar-i-Abrar*, p. 39, *Mirat-ul-Asrar* (MS) p. *Akhbar-ul-Akhyar*, p. 48, *Khazinat-ul-Asfiya*, vol-I, p. 283.
5. *Akhbar-ul-Akhyar*, p. 48.

The saints Khanqah kept up as a rolling centre for the devotees and the masses too received spiritual solace from there. It attracted many people from Narnaul and its surrounding areas.

It is said that his companions and other Muslims drawn to his Khanqah from Narnaul were poverty-striken and down trodden people. The region was dominated by powerful Hindus consisting the majority would did not like the growing influence of the Shaikh and his followers in the town. They turned hostile to the Muslims and on the day of 'Id' a certain section of the Hindus assaulted the Muslims as they were busy in the prayers. Shaikh Muhammad Turk was also performing his prayers alongwith the others and he was also murdered together with a large number of the others. Among the Muslims two men of great reputation and religious eminence were killed. One lies bur ied on the exalted part of Hauz called as Buland Martyr and the other is called as Descent martyr, his grave is to be found at the lower slope of the Hauz. Both were the memorisers of the holy Quran and miraculous powers have been ascriped with both persons till today. Sometimes, it is said, one can hear a voice like reciting the Quran from both the graves[1].

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1. Akhbar-ul-Akhyar, p. 48, Khazinat-ul-Asfiya, vol-I, p.283. Gulzar-i-Abrar, p. 39, Mirat-ul-Asrar, (MS) p.

Since a long time Narnaul has continued to attract a large number of devotees and admirers. It remained as a centre drawing crowds of people to its monasteries from different quarters of the country. A number of prominent saints also visited this place and halted for sometime in the Khanqahs to quench their thirst for spiritual guidance. Among them certain personalities of note like Shaikh Nasiruddin Chiragh-i-Delhi who was a spiritual successor of Khwaja Nizamuddin Auliya may be mentioned with particular reference[1]. Sultan Muhammad-bin-Tughlaq had embittered and strained relations with the saints. When the Sultan sought to move them from one place to another they, interpreted it as a serous interference in their religious pursuits and personal life. They hesitated in complying with the Sultan's orders, the Sultan interpreted this hesitation as smacking of rebellion and armed by a counter ideology of the'state and religion as twins[2]advanced by him. He forced them to migrate to the distant south. It was difficult for man to defy a Sultan like Muhammad Bin Tughlaq but Shaikh Nasiruddin held fast to the traditions of his Silsilah and patiently bore all the tortures and punishments inflicted on him by the Sultan[3].

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1. Khair-ul-Majalis, Introduction, p. 49.
2. Comprehensive history of India, Vol-V, p. 512.
3. Khair-ul-Majalis, p. 49-58.

It was easy for the Sultan to use all the terrible powers of a medieval monarchical government to drive the mystics from Delhi to Daultabad and this work of his brought too much unpopularity and disdain to the Sultan.

In 1349 AD. Sultan Muhammad Bin Tughlaq proceeded to Thatta from Gujrat in pursuit of Taghi[1]. When he was chasing revell Taghi he came to Gondal and from here he sent Malik Maqbul and Ahmad Ayas to Delhi and summoned a large number of Shaikhs, Ulamas, Maliks, Amirs with their families[2]. Shaikh Nasiruddin was one of those persons. On his way to Thatta Shaikh Nasiruddin Chiragh-i-Delhi stayed at Narnaul as it lay on the way. He went to the Khanqah and the shrine of Shaikh Muhammad Turk as the Shaikh had died much before this event. When he came near the Dargah he saw a stone lying on the way, he came near it and passed his time in contemplation. Afterwards he moved towards the tomb. When he had finished his

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1. Taghi was a Turkish slave brought to Ghayasuddin Tughlaq by some merchants from Turkistan. He was appointed superintendent of the durbar by Muhammad bin-Tughlaq and was later made an officer in the army of the Wazir. But Sultan's absence from Gujrat, he joined hands with the Muqaddams and the Sadah Amirs of Gujrat and raised the standard of revolt. Pursuing Taghi from place to place Sultan reached Gondal in Kathiawar.
   - Comprehensive history of India, vol-V, p. 553-54.

2. Siyar-ul-Auliya, p. 246.
   Gulzar-i-Abrar, p. 39.

devotions there, the people asked him as to the reason of his first proceeding towards the stone? Shaikh replied that one who is distressed, should come in the court of God and pray to Almighty God to do away with his troubles. He have seen by the spiritual power that the Prophet was sitting on this stone by this unveiled thing he moved towards this stone, but when the Prophet disappeared from his sight he turned towards the tomb. He said that any person in trouble would visit the tomb of Shaikh Muhammad Turk and by the grace of Almighty God would experience relief. Then those people quipped with the remark that he had also been facing trouble but saw no way out of the impasse. The saint cautioned them to be patient saying that God would do justice in the matter. When Shaikh Nasiruddin left Narnaul for Thatta and reached a few miles away, Sultan Muhammad bin Tughlaq breathed his last and Shaikh Nasiruddin returned to Delhi unhurt and unbothered[1]. Anyone coming to the visit the shrine of Shaikh Muhammad Turk would first kiss that stone and afterwards go to the tomb of the Shaikh.

Shaikh Muhammad Turk was a great personality who exercised deep influence on the people and brought to the path of piety, penitence, high reaches of Sufi

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1. Gulzar-i-Abrar, p. 39-40.
   Akhbar-ul-Akhyar, p. 48.
   Khazinat-ul-Asfiya, vol-I, p. 284.

ascent. He contributed to wider the area of Sufism and its theosophy. By his ceasless efforts it became possible that Narnaul and its surrounding region came under the periphery of the precepts and doctrines of Sufism.

The date of the assassination of Shaikh Muhammad Turk is Ist of Shawwal,642 AH./Thrusday, March, 1245 AD[1].

SHAIKH NIZAM NARNAULI

Shaikh Nizam Narnauli was born at Narnaul. His father's name was Shaikh Abdul Karim who was descendant of Hazrat Umar Farooq, the third caliph of Islam. Reliable information regarding his birth is lacking Shaikh Nizam learnt all types of knowledge on the feet of learned Scholars and was initiated into the Chishtiya order by Shaikh Khanun Gwaliyari[2] but he acquired most of his excellence and education as well as spiritual succession from his elder brother, Shaikh Ismail who was also a disciple of Shaikh Khanu Gwaliyari[3].

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1. *Khazinat-ul-Asfiya*, vol-1, p. 294.
2. Shaikh Khanu Gwaliyari was a disciple of Shaikh Husain Nagauri and a successor of Shaikh Ismail bin Shaikh Husain of Chanderi. He was a great saint and spread the principles of Sufism in Gwaliyar-*Akhbar-ul-Akhyar* p. 230.
3. *Tabaqat-i-Shahjahani* (MS) p. 322, *Akhbar-ul-Akhyar*, p.230

Shaikh Nizam Narnauli had great regard and love for the Chishti saints of earlier period. He use to pay visits to their shrines and used to attend the Urs ceremony which was held at their respected hospices. But the saint dearly loved and was under the spell of the personality of Khwaja Qutubuddin Bakhtiyar Kaki, a disciple and a spiritual successor of Khwaja Muinuddin Chishti[1]. There was hardly a year in which he did not make a pilgrimage to his Khanqah on foot, imbued with strong desire and fervour, losing no time on the way to the tomb of the aforesaid saint. He used to go there in condition of ecstasy and holding audition parties. In the later years of his life, due to his weakness by which he was unable to go there, performed this duty at Narnaul by celebrating his Urs ceremony[2]. After performing his duties at Delhi, he used to go to pay homage to the tomb of Sultan-ul-Hind, Khwaja Muinuddin Chishti.

Abdul Qadir Badauni avers that he heard that Shaikh Nizamuddin used to give directions to the dervishes of his Khanqah and his disciples to take

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1. Tabaqat-i-Shahjahani (MS) p. 312.
   Muntkhab-ut-Tawarikh (MS) p. 26

2. Gulzar-i-Abrar, p. 252.
   Khazinat-ul-Asfiya, vol-1, p. 448.
   Muntkhab-ut-Tawarikh (MS) p. 26.
   Tabaqat-i-Shahjahani (MS) p. 312.

celastrus[1] oil during lunar eclipses ... and that under its influence the truth about the next world was revealed to them and that he used to recount to them other wonderful matters - but God knows the truth[2].

The life and works of Shaikh Nizamuddin were devoted to the moral and spiritual uplift of the masses. Never did a beggar turn away disappointed from the Shaikh. A keen appreciation of the ecstatic songs and dances and an overpowering religious ecstacy comprised his daily routine of regious exercises which was never omitted by him. He remained seated on the throne of religious guidance for nearly forty years[3]. He was a sufi who had attained the first stage of recognition of God, had overcome his desires and had acquired complete faith in God's mercy. He was throughly proficient with spiritual stages and the condition of those who had retired from the world and had chosen the religious life and possessed great influence over the people[4].

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1. Celastrus is a medicine will known in India, on which treatises describing its virtues, have been wrotten and of the properties which the author had some small experience. Muntkhab-ut-Tawarikh(MS) P. 26.

2. Muntkhab-ut-Tawarikh (MS) vol-III, p. 26.

3. Tabaqat-i-Shahjahani (MS) p. 312.
   Muntkhab-ut-Tawarikh, vol-III, p. 26.

4. Ibid - (MS), p. 26.

Shaikh Nizamuddin rose to the occasion and released syncretic forces which liquidated social, linguistic and ideological barriers dividing various cultural groups in India and helped in the development of a common cultural out look. He abstained from the society of the rulers and courtiers. He looked down upon the possession of private property as a serious embodiment to the growth of his spiritual personality and lived on starvation conditions[1].

He opened the gate of his Khanqah for rich and the poor, the down-troddens and the depressed equally. All types of people low and high-born visited him. They came with different material and spiritual aims and the Shaikh's heart went out in sympathy for them. He did not make any discrimination between man and man in admitting them into the fold of his discipleship.

It is said that Shaikh Nizam enrolled a large number of people in the fold of his Silsilah and encouraged them to lead a life like a sufi and according to the doctrines of sufism. All his Khalifas were distinguished personalities and had spiritual greatness[2].

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1. Muntkhab-ut-Tawarikh (MS) vol-III, p. 26.
2. Khazinat-ul-Asfiya, vol-I, p. 445.

Abdul Qadir-al-Badauni desired to meet him but due to his involvement among the distressed masses, he could not meet him and did not have the honour of conversing withhim[1].

According to Badauni Shaikh Nizamuddin died in 997 AH (AD. 1588-89) but Ghulam Sarwar writes that he died in 999 AH which can not be accepted in view of Badauni's account being contemporary and more authentic.[2] The tomb of Shaikh Nizam was built in the time of Jalaluddin Akbar and it contains a gr and mosque erected by Jahangir and hence is called the Great Mazira[3].

There were a large number of spiritual successors of Shaikh Nizamuddin. Among them Shaikh Farrukh Narnauli was famous for his austerity and learning. He used to teach the lesson   in Islamic literature for many years at Narnaul. He died during the reign of Emperor Jahangir and was buried at Narnaul.[4]

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1. Muntkhab-ut-Tawarikh (MS), vol-III, p. 26.
2. Tabaqat-i-Shahjahani (MS) p. 312.
   Khazinat-ul-Asfiya, vol-I, p. 445.
   Muntakhab-ut-Tawarikh, (MS) vol-III, p. 27.
3. Report of the tour in the Punjab and Rajputana in 1883-84. ASI. vol-XXIII, p. 28, by H.B.W. Garrick.
4. Tabaqat-i-Shahjahani, (MS), p. 454.

Among the spiritual successors of Shaikh Nizamuddin Narnauli, Shaikh Faizullah Narnauli was prominent and a pious man. He was smart and lovely. On his being enrolled a disciple of Shaikh Nizam he passed his time in austerity and struggles. Once he fell in love with a public singer and he became so enamoured of her, that he showed too much attention and honour to her. This activity brought him to disgrace and disdain. He used to keep her drum and other instruments with him and began to wander with her from place to place. One day he came to his master. Facing the master his infatuation for his sweetheart disappeared and his master addressed him, 'Faizullah! a mystic should not fall in love. It is not the work of a saint. You should be beloved of God not a lady. You should maintain your position. "Shaikh fell on the feet of his master and cut himself off from that affair and kept busy in devotion to God. It is wonderful that that group which was along with that lady, came with Shaikh and behaved like a disciple.[1]

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1. Tabaqat-i-Shahjahani (MS) p. 441-42.

SHAIKH TAJUDDIN SHER SAWAR

Shaikh Tajuddin Sher Sawar was a disciple and spiritual successor of Shaikh Qutubuddin Munawwar Hansvi[1]. The Shaikh passed his life in austerity and did every work with his own hands. It is said that whenever he desired to meet his master, he used to catch a lion from forest and riding on it he moved towards Hansi. As he used to reach near his master, he used to leave it and took onward journey on foot. Once Shaikh Qutubuddin was sitting on a wall, he saw to his murid (Shaikh Tajuddin) coming towards him riding on a lion. He said, 'O' Syedi It is a human being, if the men of God order a wall to move which is unmoveable, it will also move. It is said that wall on which the Shaikh Qutubuddin Munawwar was sitting moved on hearing this[2].

Shaikh Tajuddin enjoyed a married life and had a son, named Shaikhan Abdal. He did Tark-i-Duniya and spent his time in devotion to God. A stone which is lying outside his home had a wooden cup. Visitors used to drop some thing into it and it kept things according to its daily need[3].

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1. Shaikh Qutubuddin Munawwar was a son of Shaikh Jamaluddin Hansvi and was a disciple and spiritual successor of Nizamuddin Auliya. The saint had a great miraculous power. He never visited the houses of nobles and did not ask for any thing from them. Akhbar-ul-Akhyar, p. 87.
2. Akhbar-ul-Akhyar, p. 149, Akhbar-ul-Asfiya, (MS), p. 41. Tabaqat-i-Shahjahani (MS) p. 26.
3. Akhbar-ul-Akhyar, p. 149, Akhbar-ul-Asfiya, (MS), p. 41. Tabaqat-i-Shahjahani, (MS), p. 26.

Shaikh Tajuddin Ghori Sower and his son Shaikhan Abdal are buried outside the old town. It is a place deserving great respect. Shaikh Tajuddin concentrated his whole time on God and his creation ie. the masses. He gave lucid exposition to the doctrine of sufism and elaborated upon it[1].

Makhdoom Maulana Amad-al-Din Ghori :

Maulana Amad-al-Din Ghori was a distinguished saint of Narnaul. He contributed a lot to the understanding of the doctrines and traditions of the Chishti Silsilah. He enrolled a large number of disciples and expanded the circle of his silsilah and appointed many Khalifas to carry this work to further dimensions.

Maulana Amad's ancestors came to Ajam from Arabia and from Ghor they reached India with the forces of Sultan Shihabuddin Ghori. It is said that Maulana did not acquire knowledge during the period of his youth. He was a wrestler, interested in louts and body-building. Once he defeated a wrestler who was more powerful than him. Elated with his success he was returning home when he was accosted by a pious man who passed a sircastic remark, he changed himself and desired to acquire knowledge. He came to tomb of Shaikh Muhammad Turk Narnauli and began to render service

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1. Akhbar-ul-Akhyar, p. 149, Akhabr-ul-Asfiya, p. 41.

to him. He kept himself inside the hujra and did not come outside it except for his daily necessities, and passed a adecade like this. Once he came out of hujra for ablution, a person appeared and caught hold of him, asked the wrestler as to the desire of his heart. The latter spoke of his yearning for learning. The former advised him to keep busy with the books of his ancestors and take to teaching. At last by the grace of Almighty God he acquired knowledge very well[1].

Shaikh Ahmad Majd Shaibani observed that he knew about the Maulana from his youth. He was a great man and never missed any tradition of the Prophet. He was on friendly terms with the faqirs and the needy.

Shaikh Ahmad was a descendant of Maulana Amad who was contemporary with Sultan Muhammad bin Tughlaq. It is said that being a soveriegn Sultan said that emanation of God is not unequalled and how it will be possible that emanation of Prophet will be unequalled? In those days if any person claimed himself to be a Profit and showed the miracles, should be he, acknowledged so or not? Maulana Amad said don't be silly? What are you saying? Sultan ordered to cut his throat and pulled out his tongue[2].

Shaikh Amad is buried at Narnaul and is a popular deported saint of that place.

1. Akhbar-ul-Akhyar, p. 200-201.
2. Ibid. p. 200-201.

HAJI SHAIKH ILM-AL-DIN :

Haji Shaikh Ilm-al-Din was a pious man and led an austere life. Whenever the Shaikh used to go to Mecca, he kept a slave alongwith. He used to eat wood and dry grass. He did not accept any type of futuh and did not consider himself as a pious and great man. It is said that he was a Syed. Alam Khan Mewati who was his disciple desired to build a house and a Khangah for the Shaikh but the Shaikh declined it and said that the building which he desired to built for the latter, should in fact constructed for Shaikh Muhammad Turk who was a great man and man of spiritual attainments. In the begining the mazar of Shaikh Turk was plain but Alam Khan constructed a tomb over it.

The tomb of Shaikh Ilmuddin is situated out side the town and lies on the way to Dharsu[1].

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1. *Akhbar-ul-Akhyar*, p. 201.

CHAPTER - VIII

MINOR SUFI SAINTS

SHAIKH AHMAD MAJD SHAIBANI

Shaikh Ahmad Majd Shaibani was a great man and lit a lamp of sufism in distant parts of Rajasthan and Malwa. He did a lot to popularise the doctrines of the Chishti Silsilah and earned great fame. The name of shaikh Majd's father was Qazi Majduddin bin Qazi Tajul-Fazil bin Shamsuddin Shaibani. His ancestors were related to scholars who worked with the celebrated Imam Abu Hanifa[1]. He was a descendant of Abu Hanifa. Shaikh Majd was a learned man and acquired all types of learning (knowledge). Among his seven brothers he was a highly learned man and his entire life was spent in literary pursuits[2]. In his career as

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1. Imam Abu Hanifa (699-766) was the founder of Hanafite School, one of the four schools of Sunni law. He was a Persian by birth. His chief instruments in establishing a new system were opinion and anology. He did not utilise hadis in constructing his legal system. He believed in a careful study of the actual conditions and an intelligent application of the Quranic spirit to solve new problems.Consequently, his school is considered as the most tolerant school of Islam and it possesses greater power of creative adaptation than any other school of Muhammadan law.

   Religion and Politics in India, p. 36.

2. Akhbar-ul-Akhyar, p. 184.
   Gulzar-i-Abrar, p. 145.

a student he indulged constantly in academic discussions and debates.[1]

Shaikh Majd was born at Narnaul. By the age of eighteen he was an accomplished scholar. In the childhood he went to Mandu in conviction with seeking financial assistant for his family. Although he was born at Narnaul but he shifted to Ajmer and obtained further learning there. The shaikh spent his time in austerity, penetence and a constant feeling of fear of God. At Ajmer he met Khwaja Makhdoom Husain Nagauri, a descendent of Sufi Hamiduddin Nagauri and accepted his discipleship [2]. The Shaikh was a great scholar of Arabic and Persian ~~in~~ and used to deliver his lectures in both these languages and discussed with the Ulama and the nobles. Before bowing in discipleship to shaikh Husain Nagauri, he frequently used to visit the courts of the Sultans and chat with them. On that very day, when he was initiated into the chishtiya Silsilah he abandoned this practice and severed all his relations with the Sultans in compliance with his ancestor's traditions[3].

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1. Akhbar-ul-Akhyar, p. 184., Gulzar-i-Abrar, p. 145.

2. Akhbar-ul-Akhyar, p. 184., Afzaat-i-Hameed, p. 73.
Khazinat-ul-Asfiya, vol-I, p. 412., Gulzar-i-Abrar, p.145.
Akhbar-ul-Asfiya, (MS), p.93,
Tabaqat-i-Shahjahani (MS) p. 213.

3. Khazinat-ul-Asfiya, vol-I, p. 413.
Akhbar-ul-Akhyar, p. 184, Afzaat-i-Hameed, p. 73.

The Shaikh used to say that in search of monetary relief he came to Mandu alongwith his relatives. In those days he was tender in age. Shaikh-ul Islam, Shaikh Mahmud Dehlawi once led the prayer. He placed his hands one upon the other in the specific posture of coming to attention to commence the prayer even befor reciting Allah-o-Akbar. Shaikh Majd though a child, pointed out the blunder of Mahmud Dehlawi, the ~~Rake~~ Imam of the prayer to the great annoyance of the latter Shaikh Majd also decried the humiliating and pagan practice introduced by the rulers of Mandu to compel those present in their courts to prostrate in Sijda befor them[1].

Shaikh Majd Shaibani had great love for the family of the Prophet Mohammad. At the begining of the month of Muharram, the Shaikh would not wear new and clean cloths and used to sleep on the floor. He used to distribute food to the needy and the faqirs in the name of the Prophet's family. On the tenth of Muharram, he used to offer Sharbat to visitors[2]. If any one come to him and said that he had seen the Prophet in dream, he used to kiss his hands and feet and on that place, where that person had seen the Prophet

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1. Akhbar-ul-Akhyar, p. 184.
   Khazinat-ul-Asfiya, vol-I, p. 413.
   Akhbar-ul-Asfiya, (MS), p. 93.

2. Tabaqat-i-Shahjahani (MS), p.213.
   Gulzar-i-Abrar, p. 146.

he would visit and kiss that place. If it was covered with stone he would wash it and take that water in reverence.[1]

Rana Sanga is said to have invaded Ajmer and captured its fort killing a large number of Muslims. The warning of this event was conveyed by Shaikh Muinuddin Chishti in a dream to Shaikh Majd at Nagaur. The latter set out for Ajmer and cautioned the Muslims of the impending doom. Many Muslims left the town and were saved, those who remained there, suffered.[2]

Shaikh Majd was a great upholder of the ideals of purity of heart, social service and developing mutual bounds of goodwill, cooperation and tolerance among the adherents of the Khanqah and the people in general. One illustrative incident to show his attitude of love and zeal for the public weal is thus quoted. A certain person of note sought initiation with some sufi saint but he felt jealous of his brothers' eminence and attainments. He also brought water to the Khanqah of Shaikh Majd and the townsmen credited him with having rendered usual service to the Khanqah. Thereupon Shaikh Majd told that man that he would

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1. <u>Akhbar-ul-Akhyar</u>, p. 185.
   <u>Akhbar-ul-Asfiya</u> (MS), p. 93.
   <u>Khazinat-ul-Asfiya</u>, Vol-I, p. 413.

2. <u>Akhbar-ul-Akhyar</u>, p. 185.
   <u>Khazinat-ul-Asfiya</u>, Vol-I, p. 413.

not be happy with him unless he served his elder brothers only after that he could expect service from him to bring the water, otherwise not. This attitude raised the status of Shaikh Majd as a selfless saint who was keen to maintain the bonds of unity, goodwill and cooperation in the families and was not contented with personal service.[1]

It is said that when he came to Ajmer from Mandu, he used to visit the shrine of Khwaja Muinuddin Chishti at mid-night and performed prayer of Tahijud there. After performing his Chasht prayer and other duties he engaged himself in teaching. After saying his Asr prayers he taught the lessons from Tafsir-i-Madarik and it was also a tradition of Khwaja Husain Nagauri, Shaikh Hamiduddin Nagauri. He passed seventy years of his life in this duty at Ajmer. When he used to come from his house to the Mazar of Khwaja Muinuddin Chishti, the gate of the shrine opened automatically. A person heard of it and followed the Shaikh. When he desired to enter into the gate, the gate remained closed. That person begged for mercy. Maulana Muhammad Narnauli narrated a story from his master, Maulana Abdul Muqtadar who was

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1. Akhbar-ul-Akhyar, p. 186.
Khazinat-ul-Asfiya, Vol-I, p. 414.

a disciple of Shaikh Ahmad Majd to the effect that he came to know of this event from other saints who were sitting at the tomb of Khwaja Muhammad Turk[1].

Shaikh Ahmad Majd Shaibani was a great scholar and followed the traditions of the holy Prophet strictly and did not miss his sayings and directives and regularised his life according the rules and regulations of the Shariat and the Quran[2]. Shaikh did not differentiate between the persons of God. He never forgot his mission and kept busy himself with it day and night. The gate of his Khanqah were opened for all the caste and creeds. Shaikh did not know that a certain person was his relative and another was just a stranger to him[3].

The Shaikh advised his disciples to the effect that they should not consider poor to the faithful of God. These poor men sees all things. He loved the poor, needy and the faqirs[4].

The Shaikh was in Ajmer a Majzub named Aladin came to him and said 'O Ahmad you are required by the sky and go to your master. He also saw the same thing in dream. At once he set out for Nagaur and after a few days he

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1. Akhbar-ul-Akhyar, p.186., Khazinat-ul-Asfiya, Vol-I, p.414. Gulzar-i-Abrar, p. 146, Akhbar-ul-Asfiya(MS) Pp. 93-94.
2. Afazat-i-Hamid, p.73.
3. Ibid, p. 73.
4. Akhbar-ul-Akhyar, p. 185.

collepsed. Shaikh died on 25th Safar, 927 AH./4th Feb. 1521 AD. He lies buried near his spiritual master in the Khanqah of Sufi Hamiduddin Nagauri[1].

BABA ISHAQUE MAGHARIBI

Baba Ishaq Magharibi was a prominent saint of Khattu[2]. He was the vicegerent of Shaikh Muhammad of Kimi[3]. Shaikh Ishaq Magharibi was born at Delhi[4]. From the very begining he was interested in seeking initiation in an order which had great impact and influence over the people's minds. He thought that without the guidance of

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1. Khazinat-ul-Asfiya Vol-I, p. 414.
   Akhbar-ul-Akhyar, p. 186.
   Gulzar-i-Abrar, p. 146., Akhbar-ul-Asfiya, (MS), p. 93.

2. Khattu is a rocky area in Nagaur district and is famous for its yellow sandstone quarries but there is not even a blade of grass. Its torried climat made a chronic shortage of water. Medieval India - A miscellany Vol-III, p. 239.

3. Shaikh Muhammad Haji Kimi was a prominent saint of Magharibiya order. The founder of Magharibi silsilah was Abu Madyan Shuaib-al-Husain. He was born near Seville and he was a disciple of Muhammad-al-Daqqaq and Abu Yazza. He went on pilgrimage and travelled to Iraq, where he met Ahmad-al-Rifai. He settled at Bijava. His most eminent disciple, Abul-Hasan Ali Shadhili, whose way called the Shadhiliya, was to become the most important in N.Africa. The Sufi orders in Islam, pp.46-47.

4. Ain-i-Akbari, vol-II, p. 212.

a renowned saint he could not reach his goal. He began to search for a spiritual master, as written by Shaikh Ahmad Khattu, one of his distinguished disciples and successors. That he went to Delhi in the saint's company. The latter showed to the former his old dwelling and said - "At the age of twelve I set out in search of spiritual help from saintly souls and chosing the vocation of a recluse, received instruction from many eminent persons particularly in the city of Kim, in Mauritania, and in association with Shaikh Muhammad who had gone on pilgrimage to Mecca, I attend to the desire of my heart and became a vicegerent[1].

Shaikh Muhammad Kimi was a great and renowned personality and he devoted his whole life in service to humanity and devotion to God. He took to mystic preaching as a passion and the mission of sufism like a *Mujahid* (crusader). He lived a life of ascetic austerity and had performed Hajj pilgrimage to Mecca for forty times[2].

It is said that the line of succession of Baba Ishaq traced back in not too distant line of succession goes upwards

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1. *Ain-i-Akbari*, vol-II, p. 212.
   Gulzar-i-Abrar, p. 83.

2. *Mirat-ul-Asrar*, (MS), p. 324.

to Prophet Muhammad because every Shaikh in his genealogy was said to have enjoyed life spans entending at least for one hundred and fifty years.[1]

Although Baba Ishaq was enrolled into Magharibiya order in North Africa, he was so enamoured of India that he decided to settle permanently in his native country. He came back to Delhi. His Pir was so impressed with his spiritual grow that he told other of his disciples that Baba Ishaq was a great successor of his and that he was making rapid strides on the way to acquiring a high level of proficiency and mystic knowledge each day.[2]

Baba Ishaq was highly respected by Sultan Muhammad-bin-Tughlaq[3] but no saint could ever be sure of the Sultan's responses and regard for him as the Sultan had come under the influence of Ibn-i-Taimiya's ideology and demanded from the saints active participation in the implimentation of his various projects[4]. But Baba Ishaq Magharabi was always conscious of his matter, so he did not look towards the Sultan with a high level of aspirations and adopted an attitude

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1. Akhbar-ul-Akhyar, p. 157.
2. Gulzar-i-Abrar, p. 82.
3. Ibid, p. 82.
4. Salatin-i-Delhi key Mazhabi Rujhanat, Nizami, pp. 336-337. Comprehensive History of India, vol-V, pp. 495-96.

of aloofness. In his latter years the Shaikh used to follow this policy and did not participate in any ceremony or function arranged by the Sultan or his nobles. Firoz-Shah Tughlaq sent a letter to the saint and asked the Imam of the mosque of Khan-i-Jahan to read it out from the pulpit. When the letter was being read out Baba Ishaq turned pale and his hair stood erect in horror. Shaikh Ahmad Khattu was alongwith him and when they came to their place of stay he asked his master as to why Sultan Firoz had reposed great faith in the saint and latter was struck with horror when the farman was being read?[1] Baba Ishaq, replied "I tried to assess if my ego had made me proud of the deep veneration, respect shown by the Sultan and he kept in view the fact that he occupied the place of Sultan Muhammad-bin-Tughlaq and he recollected his dealings. It was for this reason that my face turned pale and hair stood erect. A derwesh should not feel happy at the attachment shown by the rich people[2].

Baba Ishaq was a man of great piety and penitence and gained wide popularity, respect from the people at large.

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1. Tuhfut-ul-Majalis-(Microfilim) p. 63.

2. Ibid. p. 63.

During the time of Firoz Shah Tughlaq he gained considerable fame and many nobles became his disciples including Razi-ul-Mulk, the deputy Prime Minister of the Sultan. Due to Raziuddin's attachment to him, many soldiers of army also joined his discipline[1].

Baba Ishaq used to pass his valuable time in prayers, fastings and penitence in the mosque of Khan-i-Jahan which was a great centre of mystic activity in those days. This mosque presented two contrasting spectacles of saints - One living in seclusion, devoted to spiritual exercises, unnoticed by any person of significance and the other group living with great pomp and vanity attached to many dignitaries of the Tughlaq Court.

Once Baba Ishaq was in a cheerful mood, he asked his accomplished Khalifah, Ahmad Khattu to seek initiation as disciple with Shaikh Jalaluddin Bukhari Makhdum-i-Jahanian[2]. He was approached by the Sultan and his nobles who highly revered him and paid homage to him as he said, he was a poor dervesh who possessed only tattered garments to cover his body and a cap over his head. But Shaikh Ahmad

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1. Tuhfut-ul-Majalis, p. 60.

2. Syed Jalaluddin Bukhari was a disciple of Shaikh-ul-Islam Shaikh Ruknuddin Abul Fatah Qureshi, and was a

Contd. on next page....

expressed his firm resolve to remain attached to Baba Ishaq despite his poverty[1]. The reply of Shaikh Ahmad immensely pleased Baba Ishaq who predicted a bright future and acme of perfection in the spiritual ascension for him and remarked -"Baba Ahmadi Sultans and nobles will flock to your house for fulfilment of spiritual desires and your spiritual popularity will cross the boundaries of the country, and it was due to his blessings that princes and rulers actually thronged his house[2].

Baba Ishaq Magharabi was very respectful to the saints of other silsilah s also. He had a great love and affectionate regard for Khwaja Muinuddin Chishti Ajmeri

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.... Khalifah of Shaikh Nasiruddin Mahmood. But first of all he was granted a Khilafat Namah by his uncle Shaikh Sadruddin Bukhari, later he became a successor of Khanwadah of forteen. During the time of Sultan Firoz he came to Delhi from Uch. Sultan respected him too much. Makhdum Jahanian loved too much to Ghaus-ul-Azam, Shaikh Abdul Qadir Jilani. Mir Syed Ali Hamdani had met to him. He died in 785 AH.
<u>Akhbar-ul-Akhyar</u>, pp. 142-43.

1. <u>Tuhful-ul-Majalis</u>, p. 63.

2. <u>Ibid</u>, p. 62.

so from Delhi he moved toward Ajmer where he served the shrine for several years. Here he received a spiritual order from Khwaja Muinuddin Chishti to settle down permanently at Khattu[1]. Here Baba Ishaq got much popularity and he was highly esteemed by the masses. Baba Ishaq Maghrabi has an extremely affable personality, a kind heart disposed to seeking the human welfare, respônce to the problems of the poor and sympathetic towards the downtrodden in society. Enormous _futuh_ flowed into his Khanqah and he generously bestowed these gifts on the people who came to him and sought his help. He rarely turn down anybody's request for help but his intuitive intelligence never failed in assessing the genuine needs of a supplicant.

Baba Ishaq lived a life of celibacy and so he had no son who could succeed to him. His favourite disciple was Shaikh Ahmad who settled down at Sarkhej near Ahmadabad. Once he was at Madina and the Prophet in dream asked him to marry a woman but the Shaikh declined the proposal saying that his master too passed his life in celibacy. But Baba Ishaq spiritually directed his disciple to accept that

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1. _Gulzar-i-Abrar_, p. 82.
   Mirat-ul-Asrar (MS) p. 324.
   Rajputana Gazetteer vol-III, A. The Western Rajputana States residency and Bikaner Agency. Edited by Major K.D. Erskine, I.A.C.I.E., Allahabad, 1909, p. 115.
   Ain-i-Akbari, vol-II, p. 212.

lady and enjoy a happy married life[1]. Baba Ishaq taught to his disciples that a durwesh should follow an attitude of hospitality which is a great characteristic. Serving to people a man could reach near God and service to humanity is a great work[2].

Baba Ishaq attained a great popularity and enjoyed tremendous prestige. The men of different temperaments flocked to his hospice the Governer of Khattu had great attachment to Shaikh and used to pay visits frequently even when he was present on the day of his death[3]. Baba Ishaq maintained a large langar and fed hundreds of people every day. When Baba Ishaq was on the point of death, he asked his Khalifah to recite something. He recited a couplets which the dying saint interpreted as a happy augury for his blissful life after death[4]. He asked Shaikh Ahmad to dig the grave in his life. The saint died on 17th Shãban 676 AH[5]. and he is buried in that grave which was prepared by Shaikh Ahmad during his illness under his own guidance. His tomb attracted people from far and wide. He extended his moral and spiritual support to people of all castes and creeds and many devotees visited his grave too on pilgrimage to pay their homage.[6]

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1. Tuhfut-ul-Majalis, p.1142
2. Ibid, p. 13.
3. Ibid, p. 13.
4. Ibid, p. 13.
5. Mirat-ul-Asrar (MS), p. 328., Tuhfut-ul-Majalis, pp.16-18.
6. Mirat-ul-Asrar (MS), p. 328.
"Nagaur a forgotten kingdom " MA. Chabhtai's Article in Bulletin of Deccan Research Institute, Poona, 1940, p.179.

SHAIKH SA'DULLAH

Shaikh Sa'dullah was a distinguished saint of Rajasthan. We know very little about his early life and his ancestor and place of birth. But from his early life he entered into the service of Shaikh Muhammad Ghaus[1]. He wa s one of the great saints of Shattari order which is traced back to Shaikh Bayazid Taifur Bustami (753-845 AD)[2] the prince of knowers of God.

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1. Shaikh Muhammad Ghaus was a disciple of Shaikh Zuhur and Haji Husur and his spiritual descent could be traced back through the line of the Shattari order of ascetics to Shaikh Bayazid of Bustam. Entering the religious life he spent twelve years on the lower slopes of the hills of Chunar, practising the most severe austerities and subsisting on the leaves of trees. He had good relation with Humayun. He was a prolific writer. He had knowledge of the Hindu mystic thought and intimate relations with Hindus. Among his Khalifas Shaikh Wajihuddin Alavi was a distinguished scholar of the age. In 970 AH, he died in Agra and was buried at Gwaliyars.
   Muntkhab-ul-Tawarikh, vol-III, pp. 6-10.

2. Shaikh Bayazid was originally named Taifur and founded the Taifuria order of ascetics. He died at Bustam. Generally in Ajam his order is known as Taifuria or Bustamia after the name of the founder.
   Medieval India Quarterly, vol-I, No. 2, Oct. 1950, p. 56.
   Muntkhab-ut-Tawarikh, vol-III, p. 7.

The word Shattari is derived from the Arabic root Shatr which means to move in a certain direction. Shattar, therefore would mean, one who moves quickly in attaining nearness to God. Shah Abdullah[1] writes in his Lataif-i-Ghaibia that there were three different methods of spiritual trainings - that of Akhyar, Abrar and Shattar. The last is the shortest and the quickest and hence it was called Suluk-i-Shattari[2].

Shaikh Sadullah kept company constantly with Shaikh Muhammad Ghaus in observance of forty days of fasting and exorcist practices and subsequently himself continued those practices.

The Shaikh on acq uisition of knowledge in these sciences went to Bayana and there he built a Khanqah. In this Khanqah the Shaikh continued the chapter of learning He taught to the masses and those who were in search of

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1. Shah Abdullah was the founding father of the Shattari silsilah in India, who gave it the name Shattari. He was a rich saint and lived with great pomp. On reaching India, he made a hurricane toure of the whole country, met with eminent saints like Shaikh Husamuddin Manikpuri and Mir Sayyid Ashraf Jahangir and finally he settled down at Mandu and died there in 1485 AD. Gulzar-i-Abrar, Akhbar-ul-Akhyar, p. 176.

2. [illegible], Medieval India quarterly, vol-I, No. 2, Oct., 1950, p. 57.

spiritual solace. People flocked to his Khanqah from all parts of the country and admired his attitude of elimination of all defences between man and man. Personally he was committed to the uplift of the masses and disseminating the principles of Sufism[1].

In the knowledge of syntax (the grammatical arrangements of words in speech or writing to show their connection and relation) and for his ability he was also well known like the famous grammarian, Shaikh Sadullah[2].

Shaikh passed his life in severe austerity and never broke his fast save with milk, green vegetables and wild fruits. "I went, says Badauni", in the reign of Salim Shah in company with my maternal grand father to pay my respects to the Shaikh and took some lessons in the Kafiyyah (a famous work on the Arabic grammer) from him". At last the Shaikh with drawing himself from all worldly concerns was overcome by stupor. He secluded himself alone in a room and would not admit even his sons to his presence, until in the year AD. 1581 he departed from this world. He is buried in the Khanqah which he built at Bayana[3].

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1. Muntkhab-ut-Tawarikh, vol-III, p. 160.
2. Ibid, p. 160.
3. Ibid, p. 161.

SHAIKH PHOOL

Shaikh Phool was an eminent saint of Rajasthan. His real name was Shaikh Fariduddin Ahmad and he was a disciple and spiritual successor of Shaikh Zahoor Haji Hamid Hasoor[1]. It is said that there was no discrimination of castes and colours in his Khanqah. High and low-born kings and faqirs, flocked towards him and quenched their thirst for spiritual guidence. Old, children, men and women joined the circle of his discipleship[2]. Shaikh Phool passed his life in abject poverty and did not asked for money from anybody.

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1. Shaikh Zahoor Haji Hamid Hasoor Gwaliyari was a son of Maulana Zahuruddin Ghazanvi.With father he came to India. Shaikh was introduced in many silsilah by many spiritual masters. He was introduced in Shattari order by Shah Qazan Shattari, by Shaikh Ali Shirazi into silsilah-i-Awaisia. He entered into Chishti silsilah by Shaikh Muhammad Ghayas Chishti, who was a successor of Khwaja Muinul-Islam. Shaikh Zahoor Haji Hamid died in 930 AH. and lies buried at Sarangpur. <u>Gulzar-i-Abrar</u>,pp. 140-142.

2. <u>Gulzar-i-Abrar</u>, p. 150.

Shaikh Muhammad Ghaus Shattari asserts that once Shaikh Fazallullah Bangali and the former's brother, Shaikh Muhammad and faqir Bhool went to meet him at Chunar. They learnt that he was busy in devotion in a cell which was so dark that they could not find out the way. An attendant of the Shaikh came and showed the way to them and by the grace of Almighty God they found an opportunity to meet him.[1]

One of his disciples was Humayun Shah Maulana Jalaluddin Tatvi who was a learned man and teacher of the Sadr-us-Sudur of Humayun was also included among his disciples. Ulama and nobles of that period became his disciples.

Shaikh Bhool died in 947 AH. and lies buried in the fort of Bayana. His Mazar was a place where thousands of people came and found spiritual solace[2].

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1. Gulzar-i-Abrar, pp. 150-151.
2. Ibid, p. 151.

SYED SHAMSUDDIN TAHIR

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Syed Shamsuddin Tahir was a native of Ranthambhor. He was one of the most revered and distinguished saints of medieval Muslim mystics. He was a disciple spiritual successor of Shaikh Noor Qutub Alam[1]. Syed Shamsuddin was the cynosure of public eyes. People visited him from far and near and basked in the sunshine of his spiritual favours. The visitors of all sorts of men flocked to his Khanqah. He was a model of moral and spiritual perfection for the visitors and they carefully noted every word and act of his and followed him according to their capacities.

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1. H is patronymic was Abu Muhammad and his real name was Syed Burhanuddin. He was the son of Shah Muhammad bin Syed Jalaluddin Makhdum-i-Jahaniyan and was a born in 790 AH(AD. 1398). He was the disciple of his illustrious father and received the vicegerency from Shaikh Ahmad Khattu. In the reign of Sultan Muhammad (Shah Karim), the descendant of Sultan Muzaffar Shah by two removes, by the order of his father, he came to Gujarat and there became an eminent in secular and speculative learning. He died in AH. 857 (AD. 1453). His tomb is in Batwah near Ahmadabad.
<u>Ain-i-Akbari</u>, vol-III, p. 221.

Syed Shamsuddin had a great faith and regard for Khwaja Muinuddin Chishti. From that day when he came to Ajmer from Ranthambor, he never threw his nose and eye water in the streets of that holy city. Whenever he wanted to discharge his stool and urine he used to come out of the city and never to stayed in Dargah without ablution and purity. He lived at one of the gates of the city. Whenever his ablution about to break, he came out of the Dargah and he died at the age of one hundred and fifty years[1].

The Syed was a living embodiment of those moral principles and precep ts. Which he taught to the people. He ledd a life of poverty, penitence, selfless devotion to the cause of humanity and eagerness for the moral and spiritual uplift of the man.

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1. Akhbar-ul-Akhyar, pp. 175-76.
   Khazinat-ul-Asfiya, vol-I, p. 310.
   Akhbar-ul-Asfiya (MS), p. 75.
   Anwarul Arifin, p. 318.

SHAIKH NASIRUDDIN

Shaikh Nasiruddin was a native of Hindaun and skilled in alchemy. Shaikh had a sympathetic view towards the emperor Humayun. When the later was defeated at the hands of Sher Shah Suri at Chausa, he lost all his property and to maintain a large army money was needed. So the Shaikh told to Humayun that something will be required for this purpose and according to the Shaikh's wish all the copper pots, dishes and other vessels which could be found were collected and in the presence of the emperor all these things were converted into gold.[1]

Abdul Qadir Badauni says that he has seen to the saint at Agra in the house of Syed Shah Mir, nephew of Syed Shah Rafiuddin, the traditionist. He had asked about Shaikh's alchemy to his sons who were connected by marriage to him. "A dervish had given basket full of ingredients necessary for the transmutation of the baser metals and that whatever copper was applied to this the alchemist's object was attained. But after this our father mixed these ingredients but failed to gain his mission as he was not well acquainted with the science of alchemy[2].

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1. *Muntkhab-ut-Tawarikh*, vol-III, p. 109.
   Tabaqat-i-Shahjahani, p. 298.

2. *Muntkhab-ut-Tawarikh*, vol-III, p. 109.

We have no source of information about his birth and death. Badauni tells that the Shaikh died in those days when Bairam Khan was in power[1]. Shaikh was the disciple of Shaikh Sulaiman Mandavi. It is said that being impressed by his alchemy Emperor Humayun joined the circle of his discipleship[2]. The Shaikh died during the reign of Jajaluddin Akbar and lies buried at Hindaun[3].

SHAIKH MUBARAK OF ALWAR

Shaikh Mubarak was in great repute among the Afghans. When the Mughals were emerging on the scene of political history of India and Afghans were fleeing, some of the miscreant Afghans kidnapped Shaikh Islam of Fatehpur Sikri suspecting him to be a rich person and imprisoned him in the fort of Ranthambor. Shaikh Islam's father, Shaikh Salim Chishti had a great affection for him and whenever Shaikh Mubarak came to pay in visit to Shaikh Salim, he used to place the shoes of Shaikh Mubarak's before his feet. Shaikh Mubarak was the means of liberation of Shaikh Ibrahim's.

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1. Muntkhab-ut-Tawarikh, vol-III, p. 109.
2. Tabaqat-i-Shahjaha ni, p. 298.
3. Muntkhab-ut-Tawarikh, vol-III, p. 109.
   Tabaqa t-i-Shahjahani, p. 298.

Badauni benefited by his company with his venerated father. He had, really reached perfection and was most liberal and open-handed. He died at the age of ninty years, in 980 AH[1].

MIR SYED HUSAIN KHANG SAWAR

Syed Husain Khang Sawar was a man of wide popularity. He was among the military personnel of Sultan Shihabuddin Ghori. Syed Khang was a descendant of Syed Husain Mashahadi who was a father-in-law of Khwaja Muinuddin Chishti. Sultan Qutubuddin Aibak appointed him to Kuhram and Delhi and lastly he was dep uted as the governor of Ajmer. For his affection to the Khwaja many non-Muslim entered the fold of Islam as he was a disciple of the Khwaja. So the non-Muslim had shown jealousfy to him. When the news of Sultan's death reached Ajmer, they attacked the place and he was killed by the Hindus. The furneral prayer was led by Khwaja Muinuddin.[2] His mazar is situated in the fort at Taragarh. Several buildings were constructed by Ghmanji Rao Sindhia and three villages were assigned to that Khanqah[3].

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1. Muntkhab-ut-Tawarikh, vol-III, p. 109.
   Tabaqat-i-Shahjahani, p. 327.
2. Akhbar-ul-Asfiya (MS), p. 28., Aab-i-Kausar, p.
   Tarikh-i-Farishta, vol-II, p. 337.
   Karnama-i-Rajputan, p. 564.
3. Ajmer, p.

SHAIKH QAMRUDDIN SHAH

Shaikh Qamruddin Shah was a distinguished saint of the Naqashbandi order. The Shaikh was born at Nova, a town near Jhunjhunu. This place is mostly populated by the Qayamkhani Muslim sect. The Shaikh was born in 1197 AH. His father's name was Sardar Khan and he was the ancestor of Nawab Darab Khan.

In early age he was in the service of Thakur Shyam Singh of Bisau but the Shaikh was not interested in worldly attachments. After a short period he resigned from his service. He journeyed for many years and came into contact with prominent figures. Lastly, he came to Islampur and become a disciple of Hazarat Iradatullah Shah, who was a Naqashbandi saint. On becoming a disciple of noted saint he did not give up itenarary and came to pay a visit to the tomb of Shaikh Nizamuddin Auliya and Khwaja Muinuddin Chishti Ajmeri. Lastly, he came to Jhunjunu and settled there[1].

Shaikh Qamruddin was a great saint and he preached the Gospel of the Prophet and God. He considered himself

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1. *Waqyat-i-Qayam Khani*, by Maulvi Ata Husain Ata Muhammad Qayam Khani, p. 297.

as a servant of God and was happy in serving the masses. From far and near people came to him in search of spiritual solace.

His mystic touch which enlightened piety and liberal outlook worked like a soothing balm on their wounded religious susceptipilities. He won the favour of Hindu and Muslim mul titudes.

There is a big Khanqah which was constructed after his death the Shaikh died on 11th Rabi-I 1274 AH[1].

MIR SYED MUINUDDIN

Mir Syed Muinuddin was a saint who was well acquaint with the knowledge of internal and external sciences. Anyone who came to him for the learning of these two sciences, he satisfied him. Syed was a contemporary of Sultan Alauddin. It is said that the Syed was very helpful to the women. Whenever they faced any problem, he solved. Once a man came to the Syed and complained to him about his wife who fled from his house with a stranger. The Syed remarked that if a man had a right to have four wives

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1. Waqyat-i-Qayam Khani, pp. 297-98.
Imperial gazetteer of India, Provincial series, Rajputana, 1908, compiled by Major K.D. Erskine, p. 262.

at a time why not those poor women could have four husbands at the same time[1].

It is said that he died of a fall from pulpit and he lies buried at Bayana. Syed exercised his influence over the masses and flocked towards them to find the spiritual solace from his blessings and guidance. He contributed to promote the theosophy of Sufism[2].

PIR MALIK SHAH

Pir Malik Shah was a prominent saint of Harauti area of Rajasthan. Shaikh's fore fathers were Brahman but the Shah was converted in to Islam by a certain saint. Being a Hindu by birth, the Shah was strictly vegetrian and anybody can not enter into his tomb by taking non-vegetarian food. Due to the lack of evidence we have no information about his work and period. But it is sure that the Shah might have been born atleast two centuries before. In his Urs ceremony thousands of people including Hindus and Muslims comes and pay their respect to the Shah. His Mazar is situated at Balakhera in Kota district.

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1. Akhbar-ul-Asfiya (MS), p. 72.
2. Ibid, p. 72.

RASUL SHAH

Rasul Shah a disciple of Shah Niyamat-ullah, was a prominent saint of the 19th century. He was a Suhrawardi saint and traced his spiritual descent from Shaikh Shihabuddin Suharwardi, a holy pole star of the world. Rasul shah so intensely absorbed in God that he used to wander in the hills of Alwar[1] and kept busy in devotion to Him. He did not take his food regularly and whatever was available to him in that forest he would subsist on that. Due to absorption, he dropped himself from the lines of Shria and paid no attention towards clothes even to cover his private parts of the body.

Shaikh's real name was Syed Abdul Rasul and belonged to Bahadurpur, near Alwar. The public had great faith in his and paid most of their attention towards him. The ruler of Alwar had great faith in him and he understood that it was due to saints blessings that he was governing. He died on 11th of Jamadi-II, 1211 AH. and was buried at Alwar. He is credited with founding a new branch of the Suhrawardi order, the Rasul Shahi named after him[2].

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1. Alwar is a native district in the east of Rajputana lying between 27°13 and 28°13 N. and 77°13 E. Emperial Gazetteer of India, vol-V, p. 254.

2. Asar-us-Sanadid, pp. 497-98.

KHWAJA NAJIBUDDIN ALIAS KHWAJA FIDA HUSAIN

Khwaja Najibuddin was one of the most popular saints of Delhi who flourished in the 19th century. Towards the end of his life he migrated to Rajputana and settled down at Alwar. Khwaja Najibuddin was a descendant of Khwaja Fariduddin who was a maternal grand father of Sir Syed Ahmad Khan. He was in the time of descent from Khwaja Muhammad Yusuf Hamadani.

Although the real name of the saint was Khwaja Najibuddin but in the neighbouring areas he was popularly honour as Khwaja Fida Husain[1]. Khwaja Fida Husain was a saint of Rasul Shahi silsilah[2] and was a disciple of Shah Muhammad Hanif who was a prominent disciple and spiritual successor of Rasul Shahi order. He learnt the knowledge of external and internal sciences from his master who was an educated person of his time. When he learnt all knowledge he was asked by his master to throw all those books into a well and direct his attention to theology and other sciences. He obtained immense knowledge of these sciences but he could not attain any popularity and could not

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1. Hayat-i-Javed, vol-I, pp. 20-21.

2. Rasul Shahi silsilah was a branch of Suhrawardiya order. This branch of Suhrawardi silsilah was founded by the Ras ul Shah so this silsilah came to be known as Rasul Shahi silsilah - Burhan - July, 1947, p. 19. Hayat-i-Javed, p. 71.

reach his goal of developing his spiritual personality. It appears that when he could not attain his position, he decided to l ad a life of recluses and he used to wrap up clothes covering his private parts and rubbed his forehead and other parts of body with ashes of cowdung. Whenever he would come out of his cell he was seen wrapped upto waist by lóin cloth. He xixk used to put on clothes entirely inthe fashion of the Hindu ascetics[1].

Sir Syed wrote that he was seen very jubilant and used to talk to the public very gently. When Sir Syed's father died the saint, called the former's mother who was his niece and gave her an effective sermon which continued to influence on his mind until the day of writing thesewrods. He used to pass his life as an ascetic in poverty and would sleep on ground without bed and use a brick to serve as pillow. He was a man of high virtues ans possessed humility in his temperament. Once Akbar-II desired to meet him but he declined the proposal and avoided make supplications for help from the ruling class. Due to his efferts Rasul Shahi silsilah became greatly popular. In his later days he came to Alwar and died there in 1259 AH and lies buried in the graveyard of Rasul Shahis[2].

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1. Hayat-i- Javed, vol-I, p. 72-

2. Ibid, p. 72.
   Burhan, July, 1947., pp. 19-20.

SHAIKH HAMIDUDDIN GAGRAUNI ALIAS MITHE MAHABALI :

The expansion of Islam in India owes a great deal to the inadvertent effort of the mystic saints aimed at disseminating the esoteric knowledge of the mystic theosophy. The mystic's did not assume a missionary role nor did they concern themselves with any propagative functions of an organised body but still they became an active agency to spread Islam by their accomodating, persuasive and ameliorative qualities which excited the gratitude and admiration of the masses and led them to abide by the spiritual exhortations of mystic importance. When extended to larger dimensions, they served as powerful stimulie to embrace Islam. Herein lies the importance of the mystic teachings which were far more effective than the missionary zeal of some political leaders who have been praised by sundry chroniclers for initiating conversions in the state.

Shaikh Hamiduddin Gagrauni, popularly known as Mithe Mahabali was an outstanding personality of medieval India. Shaikh Hamid was destined to carry on the mission of his master and he attained much popularity in this

sphere. It is said that Shaikh Hamid was sent by Sultan Alauddin Khalji to Gagraun[1] while the Sultan was returning to Delhi on his blasting the fort of Gagraun[2].

Shaikh Hamid had not until then got initiation into the discipleship of a Pir and was keen to attain spiritual aggrandisement and to cultivate the mystic habit of rendering service to the people at large as service to God Almighty. He took a soucurn to different places in search of a perfect mentor. He proceeded from Kanauj, his native place to Delhi and came into contact with a number of distinguished scholars and saints but he remained unsatisfied in his quest for a perfect saint. Then he travelled to Macca and became a disciple of Syed Alauddin, a saint settled there. He was in his turn a disciple ~~a~~and a Khalifa of Syed Qutubuddin who was a disciple and Khalifa of Syed Ahmad Miyan.[3]

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1. The fort and village of the district of Kota, Rajputana situated in 24° 38' North and 76° 12' east at the junction of the _Ahu_ and _Kali Sind_ rivers about 2.5 miles north-east of the Jhalawar and 45 miles south east of the Kota city. It is a one of the strongest fortress in Rajputana. In the _Ain-i-Akbari_ Gagraun is mentioned as one of the Sarkars or districts of the Malwa. _Imperial Gazetteer of India_, vol-XII, p. 121-122.

2. _List of objects of Antiquarian interest in Malwa, A.S.I., 1903_, p. 20.

3. _Tazkirah Syed Hamiduddin_, p. 6-7.

It is said that Shaikh Hamid was directed by the Prophet Muhammad to promote the preaching of the principles of the silsilah at Gagraun. At Madina he kept busy himself in devotion to God. It may be possible that from Madina the Saint went to his home town and from there he was also urged on by Sultan Alauddin Khalji to repair to Gagraun to guide the fortunes of the silsilah.[1]

Shaikh Hamid went to Ajmer and rendered services to the shrine of Khwaja Muinuddin Chishti twenty years and performed the duty of sweeping and cleaning to the Dargah. About his migration to Gagraun from Ajmer a story is narrated that a woman supplicating to the shrine of Khwaja Muinuddin Chishti was warned by the latter in a dream that she was not destined to give birth to a son. She approached Shaikh Hamid who prayed to God for the birth of his son and by his blessings she was rewarded with a son. The Khwaja appeared to Shaikh Hamid and asked him to leave for Gagraun and settled there so he did likewise and settled at Gagraun.[2]

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1. Tazkirah Syed Hamiduddin, p. 8.
2. Khazinat-ul-Asfiya, vol-I, p. 446.

At that time Gagraun was predominantly populated by the Hindus. The inhabitants used to worship a large number of animate and inanimate objects and associate with divinity. Stocks and stones, trees and boasts, cows and cowdung were the things before which they lay prostrate[1]. At that very moment Shaikh set his foot on this land, the worship of one God largely took the place of the worship of pantheon of Gods.[2]

In Gagraun there was a community of Bholanath and Kanphata Jogis who disputed with Shaikh Hamid to prove the primacy of their faith, but through his spiritual powers he brought them to his side and the cause of Sufism was considerable promoted even in this isolated pocket of the Jogis[3].

Shaikh Hamiduddin attained immense popularity in Rajasthan and in Hajaz, in the holy cities of Mecca and Madina and people from different quarters flocked to him.

A certain dervish, named Shaikh Nasiruddin came from Mecca with two princes at Gagraun. A noble, named Syed Noori, accompanied with another prince too came to the Shaikh to become his disciple. These three disciples

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1. Tazkirah-Syed Hamiduddin, pp. 20-29.
2. Ibid, p. 26.
3. List of objects of anti-quarin interest in Marwar, 1903, p. 20.

devoted themselves to the cause of spread of the silsilah and absorption in God. The Shaikh directed Syed Noori to Sojourn to propagate Islam in different place but he prefered to stay near the Shaikh. The Shaikh had Hindu disciples too who carried on his spiritual mission like the Muslims.[1]

About the tomb in which Shaikh Hamid lies buried, the con emporary accounts relate that it was designed and built by the saint himself. He had asked his Hindu disciple, Chand Mahtar to design the planning of the tomb after the model of the shrines at Mecca and Madina. A story is narrated that he asked Chand Mahtar to close his eyes and then the sight of Mecca and Madina was beholden by him and he imitated that style in the tomb of the saint. The expenditure of the building of tomb was borne by another Hindu disciple of Shaikh Hamid, Modi by name.[2]

Shaikh Syed Hamiduddin died in 715 AH[3] and was buried in that mazar which was built in his life time. He was a zealous preacher of Islam. A large number

1. _Tazkirah-Syed Hamiduddin_, pp. 29-31.

2. _Ibid_, p. 33.

3. _Ibid_, p. 42.

of people were attracted and inspired by the spiritual powers and divinely endoured popularity enjoyed by the Shaikh. He was visited by unnumberable persons on errands of Commerce and administrative business and those in pursuit of spiritual solace and both Muslims and Hindus paid their homage to him. His name is justly credited with heaving done remarkable work to boast the moral values and traditions and to regenerate the spiritual life of the people, promote the cause of Sufism and that of Islam in a wide region surrounding his Khanqah and the shrine that enkindled a strong fire of Divine love in the hearts of the devotees.

MISKIN SHAH

Another saint at Jaipur was Shaikh Miskin Shah who settled down there. He was a man of strict discipline and high scruples and deep mystic theosophy. He taught the mystic theosophy to the people and the masses were benefited by his teachings. The Shah had contributed a lot of to the Nizamiyah branch of Chishti order. Thousands of devotees flocked to his Khanqah. The people thirsting for gnosis came to him and attaind much spiritual solace in his company.

Miskin Shah was a native of Kistawar, a town in Kashmir[1]. Due to his attachment to devoted personalities the Shah came to Delhi and settled down there. Here he was in search of a spiritual mentor who would guide him. In those days Delhi was a centre of religious and spiritual personalities and their popularity had reached all over the country. Shah Miskin was fully endowed with the understanding of the implications of the conception of the Wahdat-ul-Wajud. In those days there were the Khanqahs of Shah Fakhruddin Dehlawi, Mirza Janijanan Mazhar[2], Shah Ghulam Ali[3] Shah Abu Saēd [4], Shah Muhammad Afaqu[5], where these saints

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1. Kanjenah-Khawahar-i-Qudusi (MS), p. 1.
   Tazkirah-i-Miskin Shah, p. 5.

2. Mirza Janijanan Mazhar was a prominent saint in Delhi. He studied to Veda thoroughly and said that Veda is a Divine book. He recommended for the Hindus in his letters to this book. He made great efforts to reforming and educating his disciples.
   Auraq-i-Masawwar by Nizami, K.A., pp. 102-103.

3. Ghulam Ali Shah was a prominent saint of Naqshbandi order. His Khanqah was a centre of spiritual solace for the public. He taught the lesson of communal harmony. He was a disciple of Janijanan Mazhar.
   Hayat-i-Jawed, vol-II, p. 9.

4. Shah Abu Saed was a disciple and spiritual successor of Shah Ghulam Ali. He learned external knowledge from Mufti Sharfuddin Dehlawi and Maulana Shah Rafiuddin.
   Khazinat-ul-Asfiya, vol-I, p. 501., Burhan, July, 1947, p.36

5. Shah Muhammad Afaque was a saint of Naqshbandi silsilah. He was a disciple of Shah Ziaullah Naqshbandi.
   Burhan, June, 1947, p. 367.

taught copiously all the external and internal knowledge of the order and development of spiritual status strove to inculcate the spiritual discipline and culture.

Once there was no rain in Delhi and all public were distressed at the sombre prospects of the peoples suffering from drought came to Ghulam Ali Shah and requested him for rain. Shah Miskin was also standing near his Khanqah. Shah Ghulam Ali asked him that why you are standing here in too hot climate. Miskin Shah was so absorbed in the contemplation of the Wahdat-ul-Wajud that he uttered the words "I am God", then Shah Ghulam said to him that if he were God then he should be merciful to his creatures and make rains for them. Shah Miskin prayed and it began to rain[1]. When the Shah saw that the faqir is a man of spiritual powers, he became attentive towards him and instructed him for some valuable things. Shah Ghulam Ali presented to him the text of the Quran. When the instruction was completed he was confirmed with the grant Khilafat-nama and was enrolled into Majdiya Naqashbandiya order[2]. But Shah Miskin was not fully satisfied with the guidance given by Shah Ghulam Ali. The ideas of Shah Miskin were largely based on the theory of the Wahdat-ul-Wajud and

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1. Tahqiqat-i-Chishti - by Maulvi Muhammad Aqil, p. 21.

2. Ibid, p. 22.
Tarikh-Mashaikh-i-Chisht, p. 574.

Shah Ghulam Ali did not explain it and again Shah Miskin was in search of a spiritual personality who would fully satisfy him in the understanding of the Quran and the implications of the Shariat.

In those days there were a large number of prominent saints of Chishtiya Nizamiyah order and disciples and spiritual successors of Khwaja Fakhruddin Chishti Dehlawi. Among them Shah Niyaz Ahmad Bareilvi[1] was one of the most outstanding Khalifah of Shah Fakhruddin. Shah Miskin was conscious of his exalted personality and wide spread popularity. He proceeded towards Bans Bareily and reached to there in six months. Through that town was about two miles away from his camp, Shah Niyaz came to know that a saint was approaching him, he precipitated in stepping forward and embraced him[2].

Shah Niyaz Ahmad came to know that Shah Miskin is in search of a master who could guide him in the intricacies of Sufism and explain to him his precepts and principles. Shah Miskin understood that Shah Niyaz was the only saint who could satisfy his spiritual urges and guide

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1. Shah Niyaz Ahmad was born at Sirhind in 1173 AH, he became the successor of Shah Fakhruddin in the age of ninteen, was directed to settled down at Bareily. He was great poetof Urdu. He died on 6 Jamadi-II, 1250 AH and buried there. Tarikh Mashiakh-i-Chisht, pp. 561-574.

2. Tahqiqat-i-Chishti, p. 23.

him into the more difficult terain of Sufism. Shah Miskin joined Shah Niyaz's company, become his disciple and learnt extensively from him and granted him the Khilafatnama or the certificate of vicegerency[1].

Shah Miskin lived for a few years at Bareily in the service of his spiritual master. When he was fully trained, was directed by his master to leave that place and repair to Jaipur and establishe his Khangah there. Shah Miskin wa s a man of affable temprament and a man of wide human sympathy. Under the instructions of his spiritual guide, Shah performed many rigorous ascetic practices at Bareily. He was a man of Shariat and Tariqat both and always conformed to the laws of the Shariat and never ventured to transgress its limits. Upto his last moment of his life he continued offering his daily prayers regularly.

Shah Miskin advised his disciples to attain the knowledge the external sciences, because it is an eye of internal knowledge[2]. A person who is in search of God should resort to contemplation, so he can reach his destination.

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1. Tarikh Mashaikh-i-Chisht, p. 574.

2. Kanjanah-Khawahar-i-Qudusi (MS), p. 43.

The expositions of Shah Miskin is regard to the essence of a life of renunciation and devotion represent his congent and rational outlook. Once he was asked a quary by a devotee who was in a quanndary as to the life of renunciation due to the inner voice of his heart which was impelling him to severe his relations with the world. The Shah who was a practical moralist and a rational interpreter of dogma, replied that Tarki-Dunya or renunciation of the world does not mean a life of abnegation and monastic isolation. Actually an active and vigorous life aimed at philanthropic pursuits, detached from sefish motives and greed, constitutes the essence of religion and is in full consonance with the concept of Tarki-dunya. [1]

Shah Miskin believed in the assembly of disciples with the Shaikh delivering his discourse everyday because that would immensely benefit the disciples.[2] Distribution of the duties among the inmates of the Khanqah was another important principle to regulate the affairs of a corporate life and Shah Miskin averred that while he was in the Khanqah of Shah Ghulam Ali, he had undertaken to collect the pieces of dry clay for the inmates of the Khanqah for

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1. Kanjinah-Khawahar-i-Qudusi (MS), p. 59.
2. Ibid, p. 71.

for the purpose of cleaning (Istinja). He also advised the disciples to pass some time in the company of their master because the Shaikh would have a close and direct link with the Murid in this way and would look to his moral and material welfare as well the progress of his spiritual journey. If the Shaikh does not possess the virtues of high discipline and a benign heart to guide and lead aright through the strenous journey to spiritual perfection, then he should not adorn the seat of Shaikhhood. If he sits on the Sajjada of Mashikhat just to pose or earn bread, he does not deserve it an would not be able to acquit himself before the Prophet.[1] About the prayers the Shah said that pryaers are the ladder. In the prayers a person became nearer to God[2]. The Shah advised his disciples that a person should be attentive towards his heart and should not deviate from his path which leads to God He should be in expectation of reward on the day of Judgement[3].

Shah Miskin was keenly interested in the reforms of the general public and his disciples and successors. Always he used to instruct the public gatherings and special meeting of his disciples. Shah was a great reformer

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1. Kanjanah-Khowahar-i-Qudusi (MS), p. 86.
2. Ibid, p. 116.
3. Ibid, p. 118.

who reformed too much and tried his best to remove all the evils prevailing in society in those days. Shah Miskin did not make any discrimination between man and man. He preached the doctrines of his order equally to all the castes and creeds. The masses - Hindus and Muslims - loved him and were devotees of him. They flocked to his Khanqah and attained spiritual solace in his company[1].

Shah Miskin died on 28 Jamdi-ul-Sani, 1275 A.H. and was buried at Ghat gate, Agra Road, Jaipur. He left behind a large number of spiritual successors who were men of great learning and piety. Shah Wali Muhammad at Sikar, Mahboob Ali at Karnal, at Allahabad Maulana Sikandar Ali, Maulvi Gul Muhammad at Lucknow and Maulana Sadique Ali Shah were among the more prominent personalities in the category of his successors[2]. All those saints promoted the theosophy of Sufism. By their ceaseless efforts its doctrines attained popularity in those areas where they established their renowned hospices[3].

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1. Tarikh-Mashaikh-i-Chisht, p. 574.
2. Ibid, p. 574.
3. Tazkirah-i-Miskin Shah, p. 6

MIR SYED ISMAIL BIN SYED ABDAL

The Shaikh was great and pious man. He was Qadiri saint and went to Syed Abdul Razaque bin Ghaus-ul-Saklain, bin Shaikh Abdul Qadir Jilani, the founder of the Qadiri order it is said Syed Ismail was a first saint of Qadiri order who settled down in India[1]. He serviced the most prominent saint of the order which may be mentioned Shaikh Abdul Razaque Jhunjhana, Shaikh Aman Panipati and Shaikh Muhammad Hasan who were distinguished men and tended the fortunes of the silsilah in neighbouring towns. Syed Ismail was a devoted person who did not lose his time in wanton discussions. People flocked to his Khanqah and attained spiritual solace in his Khanqah He taught communal harmony to the masses and used to teach Hadiths and Quran to the childten of tender ages. He preached and taught the principles of the Qadiri order.

Syed Ismail died in 906 AH. and was buried in the fort of Ranthambhor[3] which was the strongest fort in India[4].

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1. Akhbar-ul-Akhyar, p. 208., Khazinat-ul-Asfiya, vol-II, p.136 Akhbar-ul-Asfiya, (MS), p. 101
2. Akhbar-ul-Akhyar, p. 208.
3. The text have Ranthur. Its seems that it is a misprint of Ranthambhor which is a mighty fortress of India.
4. Khazinat-ul-Asfiya, vol-II, p. 136.

CHAPTER - IX

KUBRA TRADITION OF SUFISM

The establishment of the Ismaili communities in Gujarat is a significant fact of the Indian History. Nowhere else in India did these communities assume a position comparable to its growth in Gujarat, nowhere else was the penetration of Islam so peaceful or the rise of the new communities so impercipitable as in that region. No other Muslim community in India suffered more at the hands of the iconoclastic Sunni rulers as these and finally none of the others had developed a flourishing business and an aptitude for phenomenal progress in mercantile activities as the Ismaili. Their only competitor in this respect was the Gujarati community of the Memons. Ismailis were divided into two branches - Eastern Ismailis or the Nisaris and the Western or Mustaālis to which the Bohra community belonged[1].

The origin of the name Bohra is shrouded in mystery. It is generally traced to the classes of Hindu Bohras who are still found in Marwar, Rajputana and Uttar-Pradesh. But as there is no certain record of Hindu Bohras in Gujarat,

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1. Muslim communities in Gujarat, S.C. Mishra, p. 15.

it seems probable that the word might have originated from the Gujarati Vohorou "to trade" - the occupation followed by the first Hindu converts to Islam[1].

All Bohras can be traced back to converts made in the 11th century by Shia missionaries of the Ismaili sect. Though settled in many parts of Bombay Presidency, Hyderabad Berar, Malwa, Central India and Rajputana and as traders found almost over the whole of India, the high priest and headquarters of the sect are in Surat.

Bohras have two main divisions - (i) Shia or trading Bohras (ii) Sunni or cultivating Bohras. The former are further split up into the following divisions - (i) Alia (ii) Daudi. Daudi Bohras are ~~is~~ the richest, best organised and most widely spread class of Gujarati Muslamans[2].

It is difficult to get a systematic historical account of the Bohra missionaries as no chronicler has recorded it. We have to rely mainly on the legends current in the community or some sketchly record which is itself

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1. The tribes and castes of Bombay, by R.E. Enthoven vol-I, p. 197-98.
   The Shia of India, by J.N. Hollister, p. 272.
2. The tribes and castes of Bombay, vol-I, p. 198-201.

by no means free of confusion. Even the names of these first missionaries differ in the various accounts given by the Historians.

Mirat-i-Ahmadi shows that the name of the first Bohra missionary was Mulla Muhammad Ali and adds that the shrine of the Pir at Cambay, known as the shrine of the Pir-i-Rawan or the Ever-alive Saint, drew large numbers of Bohras from Gujarat. Mulla Muhammad Ali landed at Cambay and found that the people of that area were totally ignorant of Islam, and had faith in a Hindu saint. But the sharpness of Mulla Muhammad soon attracted his attention. The Mulla studied Hindu scriptures and influenced the saint vigorously and worked upon his mind as to the extent that he was ultimately converted to Islam and thousands of the Hindu saints and disciples of his too embraced Islam[1].

Tradition records that a Dai[2] of the community, named Abdullah was originally a Hindu who was taken to Egypt by a missionary, Ahmad. He embraced Islam and re-christened Abdullah. He was sent back to India to preach

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1. *Mirat-i-Ahmadi*, vol-II, p. 87.

2. Dai means one who calls or summons people to the dawat or mission. One who invites the people to the right path of God by modestly preaching the virtues and philosophy of Islam.

Islam in the company of Ahmad and Nuruddin. He landed at Cambay and proceeded further on until he entered in the farm owned up by a Hindu whose family used to fetch water from a well distantly situated from his farm. On his request to give him sufficient water, the family expressed their inability to accede to his with in views of the paucity of water while pointing out to the dry well close by. Maulvi Abdullah approached the dry well and threw a spear into it which resulted in turning the village into an overflowing well giving sweet and cold water. At this miracle of the saint the entire family embraced Islam and then hundreds of the villagers of that vicinity followed suit.[1] The story tends to suggest that this Dai first visited the poor and the down-trodden of that locality for whom religion was not a pack of intricate intellectual exercises in philosophic notions and speculative theories but a spiritual solace in the, 'vale of tears' for them.

Maulvi Ahmad passed away in 1164-65 AD. and was buried at Patan. His associate, Nooruddin has gone to the Deccan and worked there ceaselessly. He died in a village near Aurangabad. Abdullah was the contemporary

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1. Mausam-i-Bahar, pp. 330-342.
Aqad-al-Jawahar-fi-Ahwal-al-Bawahar, pp. 63-70.
J.B.B.R.A.S., vol-9, p. 39.

of a Rajput king named Sidh Raj Jaisingh. Non-sectarian records in some degree corroborate the claims of the Bohra community indicating that though Sidh Raj apparently died as a Hindu, he made a will for buried of his body on death[1].

As the community grew to prominence and assumed larger dimensions, missionary work and exposition of the doctrines of the sect developed and the Dais of the sect were specially trained to expound the doctrines and take the leadership on a larger scale. The organisation worked remarkably well under the supervisory control of the Head Dai, seated in Yaman. Maulvi Abdullah and Maulvi Nooruddin began to teach four to five children who were intelligent enough. Bhar Mal and Tarmal, ministers of Raja Sidh Raj, presented their sons for this purpose, named Yaqub and Fakhruddin. For higher training they were sent to Egypt under the able guidence of al-Mustansir. Raja Sidh Raj gave his daughter in marriage to Maulvi Yaqub[2]. Al-Mustansir appointed Maulvi Fakhruddin to Dagar in Western

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1. Shias of India, p. 270.
   Aqad-al-Jawahar-fi-Ahwal-al-Bawahar, pp. 72-74.

2. Rajputana Ka Itehas, Bhag-I, p. 394.

Rajputana to preach the doctrines of the sect. He was a son of Tarmal who was a minister of the Raja and was responsible for acquainting his master to the new faith. The Maulvi was a great missionary and carried on the mission of the former Dais and he served the cause of Islam[1]. Admirably Maulvi Fakhruddin gained popularity and was highly respected by the masses of that region. He was intensely religious and had acquired an ascetic temprament. He was known for his learning and saintliness[2]. Maulvi Fakhruddin tried to convert the people to Islam in the remote villages and towns.

Maulvi Fakhruddin has a liberal outlook in exposition of the dogma and precept. He laid inordinate stress on the aspects of love for and devotion to God and quest for union with the Divine Essence. In extending help to others he made no discrimination on grounds of creed and colour. He exhibited a spirit of accomodation and amity towards all human beings and carried on his mission with persuasive magnetism and scrupulously acted on the Quranic maxim, "There is no compulsion in religion"

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1. ~~Rajasthan district~~ Rajputana Ka Itehas Bhag-I, p.394.
2. Rajasthan district Gazetteer, Dungarpur, p.368, vol-II-A.

By his good example, his teaching excellence and deeds captivated the hearts of the native population[1]. It was due to his personal charm, sterling character his upholding the principles of equality and brother hood, his literary excellence that he attracted hordes of people to his fold and led a peaceful revolution in the propagation and dissemination of Islam[2].

Maulvi Fakhruddin was killed while he was engaged in missionary work. Several secondary sources allege that the shaikh was killed by Sunni Musalmans[3]. On the other hand some other sources maintain that the shaikh was killed by the Bhils[4] and was buried at Galiyakot[5]. Whatever done,

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1. Aqad-al-Javahar-fi-Ahwal-al-Bawahar, p. 78.
2. Ibid, pp. 78-79., Rajputana Ka Itihas Bhag-I, p. 394.
3. Muslim communities in Gujarat, p. 21.
   Rajputana Ka Itihas, Bhag-I, p. 394.
4. Shias of India, p. 270.
5. Situated on the bank of the Mahi river, Galiyakot is a small village of about 2000 inhabitants in the predominantly scheduled tribes area of the district. It is 58 kms. towards the south-east of Dungarpur in Sagwara Punchayat Samiti. The place is also connected by road with Dohad. It takes its name after the Bhil Chieftain who ruled area years ago. It was once the capital of the Parmars and also the erstwhile Dungerpur state. The relics of an old fort can still be seen on the bank of Mahi river. Besides the Dargaha, Jain Temples in the vicinity are also fairly interesting from the architectural point of view. Rajasthan district Gazetteer, Dungarpur, vol-II-A, pp.367-

but fact remains that the shaikh died for the sake of Islam and he died while serving it. He was obviously carrying on missionary activity, if not among the tribals themselves, atleast among the non-tribal villagers. It was mainly due to his efforts that we find today a sizable number of Bohras who are mostly poor, having petty shops in the villages in the Waghar area of Rajasthan. It clearly shows that the first missionaries had spread out among the poor both in urban and rural areas[1].

The mazar-i-Fakhri, the mausoleum which houses the tomb of the saint, is about 2 km. from the village. The sanctum sanctorum is built in white marble. As one enters the gate on the right he finds the Noor Masjid by the side of the Mazar. The ladies offer prayers in the balconies specially provided for them on either side of the prayer hall. Other buildings are meant for accomodating the pilgrims. The major work on the shrine started about 400 years ago and the present shape of the dome was completed in the past twenty years[2].

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1. The Bohras, pp. 103-104.

2. Rajasthan district Gazetteers - Dungarpur, Vol-II-A, p. 368.
Dighdershan, Dungarpur district, p. 7.

People had forgotten that shaikh Fakhruddin had died as a martyr but the thirty-seventh Dai-Mutlaq[1] revivod his memory and the his highlighted his historical significance and it is now considered as one of the renowned shrines of the Bohras.

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1. The Highest office among the Mustalian Bohras. He is the personal representative of the Imam.

CHAPTER - X

SUFISM AND HINDU TRADITIONS

Hinduism is said to be one of the sources of inspiration of Sifism[1]. In fact ascetic austerity and monastic isolation bear the abiding imprint of Hindu and Buddhist traditions. The concept of Fana or annihilation was borrowed from the Buddhist concept of Nirvana.[2] The origin of the idea of Hulul is to be traced from Hinduism and so also Tanasukh borrowed from transmigration of soul. Pacifism and non-violence are clearly the features which Sufism borrowed from Hinduism and Buddhism speculative philosophy of Hinduism might have also contributed to it[3].

The Sufis borrowed extensively from Hindu concepts and rituals maintaining that it would not detract from the spirit and the substance of Islam. The adopted many Hindu customs and ceremonials in the initial stages of the development of their silsilahs in India. The practice of bowing before the Shaikh[4], presenting water to the visitors[5], circulating Zanbil[6], shaving the head of the new entrants

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1. Religion and Politics, p. 50.
2. Ibid, p. 230.
3. A History of Sufism in India, vol-I, p.323.
4. Fawaid-ul-Fuad, pp. 158-59.
5. Ibid, p. 137.
6. Khair-ul-Majalis, p. 150., Siyar-ul-Auliya, p. 66.

to the mystic circle[1], audition parties and the Chillah-i-mākus[2] (the inverted Chillah) had close resemblance to Hindu and Buddhist practices and consiquently, the appeal of the Chishti silsilah in the non-Muslim environment - particularly when the saint who represented it led an extremly simple and pious life - was tremendous.

Al-Biruni assigns the Samkhya theory of the rewards of the Paradise and the nature of liberation from the world and the path by which this can be achieved as advanced by Patanjali as having been borrowed from Hindu sources[3]. Al-Biruni lists a number of other ideas and concepts to have been taken in Sufism from Hinduism[4]. A number of Hindawi songs were sung in the mystic assemblies of Sama and the Sufis openly appreciated their importance as creating rapturous condition in them and then the ideas contained in them continued to be translated, para-phrased or adopted in Muslim mystic traditions and arousing state of trance in the Sufi mind.

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1. Khair-ul-Majalis, pp. 65-66.
2. The mystics, Ascetics and saints of India, J.C.Oman (London 1905), p. 46.
3. A History of Sufism in India, vol-I, pp. 324-25.
4. Ibid, pp. 324-26.

The Hindawi songs that have come down to us were recited at the Sama gatherings of Shaikh Hamiduddin Nagauri and Baba Farid[1]. The Surur-us-Sudur contains many verses of the Hindawi sung in the audition parties organised by the Shaikh Hamiduddin Nagauri[2]. "In Persian and Hindawi verses Shaikh Hamiduddin emphasised that drugs were not necessarily evel, only the people who misused them were"[3].

"Shaikh Hamiduddin Nagauri made a free Hindi translation of one of Nizami's ghazals and included in the text both the Persian original and their equivalent Hindawi dohas"[4]. Scholars have attributed the poetry of Shaikh Hamiduddin Nagauri to have been influenced by the poetry of Siddha Charyas, followers of the Buddhist Sahajiya cult and the Nath Cult[5]. Dr. Rizvi categorically asserts, "The Siddha Siddhanta Paddhati, and some authentic works by Gorakhnath's followers formed the basis of the doctrines of the puritanical Naths and offered a common ground for the exchange of ideas with such Sufis as Shaikh Hamiduddin

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1. A History of Sufism in India, vol-I, p. 327.
2. Surur-us-Sudur (MS), p. 69.
3. Ibid. p. 327.
4. Ibid. p. 328.
5. Ibid. p. 329.

Nagauri and Baba Farid. Discussions on the conception of the ultimate Reality enhanced the mutual respect of the Naths and the Sufis"[1].

Shaikh Hamiduddin Nagauri would talk in Hindawi even in the primacy of his home, dress and behave like a Rajasthani peasant, avoid strictly any kind of non-vegetarian meal, would adopt wags and norms of behaviour conducine to Rajasthan folk and show definite latitude in identification with the masses. His attitude was symbolic of the Sufi absorption of elements from the Indian environment and Hindu traditions.

Other Muslim saints living in other parts of India at different times like Abdul Quddus Gangohi, Shaikh Muhammad Ghaus Gwaliari, Mirza Janijan Mazhar, Shaikh Nuruddin Rishi and others expanded the base of conceptual and ritual borrowings and mutual impact[2].

The vaishnavite and Bhakti influences are discernible on the religious and mystic ideology of the Sufis in different parts of the country[3].

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1. A History of Sufism in India, vol-I, p. 333.

2. Maktubat-i-Quddusiya, pp. 124-25, 46,47,89-90,101.
A History of Sufism in India, vol-I, p. 350.
Bahrul Hayat, p. Kalimati Tayyibat, Letter no.14.

3. Tarikh Mashaikh-i-Chisht, p. 202.

Shaikh Hamiduddin Gagrauni, another saint from Rajasthan had once come into confrontation with the Yogis but it soon paved the way for cooperation, friendship and understanding.

It would thus seem that the forces of cultural, conceptual and ritualistic borrowing and inter-dependence among the Sufis and the Hindu Yogis and saints were vigorous and abiding and an atmosphere of understanding and accomodation was the guiding spirit in their inter-relation.

CHAPTER - XI

KHANDAN LIFE AND TRADITIONS - A SHORT RESUME

Sufism is a very complex phenomenon. It is like a stream which gathers volume by the mingling of tributaries from many lands. Its original source is the Quran and the life of the Prophet Muhammad. Christintiy and neo-Platonism also contributed to it. Hinduism and Budhism supplied a number of ideas and the religions of ancient Persia, Zoroastrianism, Manism, etc. brought to it their colour and flavour.

That *Tasawwuf* is essentially Islamic in its origin is as true as the fact that the mystic movement spread to various regions and it assimilated and imbibed elements from culture and religions that were different from its own. The Quran is often allegorical with a mystical touch[1].

The most important phase in the development of Islamic mysticism was of course the rise of the *silsilahs* in the 12th century. The utter ruin of Muslim social life, the degeneration of Muslim morals and the disintigration of Muslim society during the period proceeding and following the sack of Baghdad by Halaku came as a challenge

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1. *Some Aspects of Religion And Politics During the 13th century. K.A. Nizami*, p. 51.

to the mystic thought. The mystics chose a path to organise a world-wide movement for the spiritual culture of humanity and thus saved Muslim society from moral and spiritual enertia. At a time when Muslim political power was at its they divided the universe into spiritual territories, and with clearly marked out spheres of Jurisdiction set out to revitalise the spiritual life of the Muslims. The spiritual orders were effectively organised to meet the situation and Khangahs which hence forth became an integral part of the mystic discipline were established on an extensive scale[1].

With the rise of these silsilahs, the establishment of Khangah on a large scale became imperative. The places consecreated by the mystics where they devoted themselves to contemplation and prayer were called Khangahs, Jama' at Khanas etc. But there was a difference among these of environment and arrangement. For example-Khangah covered an extensive area and provided a separate accomodation for every inmate as well as the numerous visitors who flocked to it. But in a Jama' at Khana, to the contrary, all people, inmates as well as visitors, lived in a big hall, prayed and slept there. Chishtis called

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1. Religion and Politics p. 57.

these as Jama' at Khanas but Suhrawardis called them _Khanqa-has_. But slowly and gradually this difference disappeared and commonly all institutions were called Khanqahs[1].

There is a controversy on the meaning of _Khanqah_. But according to _Misbah-al-Hidayat_ it means a dinning place. Shaikh Nizamuddin Auliya says, "Shaikh Jalaluddin Tabrizi used to say that mosque is not enough for devotion and obedience to God and for external and internal devotion the _Khanqah_ is sufficient. Means to sit in a Khanqah is sympathy and humanity Khanqah means a place for devotion".[2]

The first Khanqah was constructed early in the second century at Kufa (Kufa and Basara were two main centres of ascetics, quietists or recluses) by Abu Hashim Sufi who died in 778 AD. But these early Khanqahs could not develop into centres of mystic movement. They remained private in character. From 12th and 13th centuries onwards Khanqahs became centres of mystic discipline and organization. They ceased to be simply "places of private worship" and became the nuclei for expanding the movement of _Tasawwuf_ and a forum for the discipline of the corporate life of the mystics

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1. _Ma'shaikh-i-Chisht_. (New Edition), p. 342.
2. _Tarikh Ma'ashaikh-i-Chisht_, p. 340.

The establishment of Khanqahs was based on the conviction that a life of solitary, self-sufficient contemplation was incompatible with the highest mystic ideals because it made man ego-centric and limited his sympathies and cut him off completely from the energizing current of social life[1].

The Persian translator Izzuddin Mahmud of the famous "Awarif-ul-Ma'arif of Shaikh Shihabuddin Suhrawardi, which was accepted by medieval Indian mystics as the best guide book for the organisation of Khanqah was considered as a landmark in the development of the Khanqah life. Shaikh Izzuddin Mahmud writes "In constructing of Khanqahs there are several advantages .... First it provides shelter for mystics who do not possess any house of their own ... secondly, by gathering get an opportunity of criticising and mending each other's ways[2]. In fact when men of different temperaments and attitude assembled in these Khanqahs, all tensions, conflicts and complees in their character were resolved and their personalities were moulded in

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1. Religion and Politics, p. 59.
2. Misbah-ul-Hidayah, pp. 118-119.

consonance with the spirit of the silsilah. Common penitences and suffering drew out the noblest qualities of their souls and made them understand what "Carlyle calls the divine significance of life".

Shaikh Shihabuddin Suhrawardi found sanction for the establishment of Khanqahs in the Quranic verses S. XXIV, 36-37 and laid down the following fundamental principles for the mystics entrused with the task of organizing the Khanqahs[1].

Foundamental principles for organizing the Khanqahs were as follows :

1. The people of the Khanqah should establish cordial relations with all men (Khalq)
2. They should concern themselves with God, through prayers, meditation etc.
3. They should abandon all efforts at earning a livelihood and should resign themselves to the will of God.
4. They should strive for the purification of their inner life.
5. They should abstain from things that produce evil effects.

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1. Religion and Politics, p. 59.

6- They should learn the value of time[1].

7- They should completely shake off indolence and lethargy.

Including Ibn-i-Taimiya many Ulama objected to organising Khanqahs and had obsession establishing Khanqahs. But mystics were opposed to this opinion. They supposed that Khanqahs are important to instructing and framing a religiou life. Living there day and night in a special environment mystics find an opportunity to correct their acts and though It was not possible to use the mosques in educating public mind on for [illegible] religious life. When purpose is only devotion to God, it is not unlawful to construct or establish a Khanqah[2].

Opening the chapter on the Khanqah life, Shaikh Shihabuddin Suhrawardi wrote in his book Awarif-ul-Ma'arif He said that God said - "They make devotion in that house for them. God ordered that respect should be given to them who makes a devotion of God[3].

Many Khanqahs were constructed by the Ulama and Sultans but Chishti saints did not like to use such types of Khanqahs. The incident of Shaikh Badruddin Ghaznavi makes

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1. Religion and Politics, p. 60
2. Ma'ashaikh-i-Chisht (New Edition) p. 343.
3. Ibid. p.343.

leading point in the principles of the silsilah. "Nizamuddin Kharitadar constructed a Khanqah for Shaikh Badruddin Ghaznavi The Shaikh joined that Khanqah but Nizamuddin accused the Sultan and he acquired the Khanqah. Disturbance began in devotion of Shaikh. He wrote to his Pir Shaikh Fariduddin Ganj-i- Shakkar about the matter. Shaikh Fariduddin answered that the person who did not follow a path according to our early saints, he will be not successful in mystic life. It means that the elders of the order were not in favour of establishing Khanqahs which would be constructed by the kings and nobles and the mystic life of such saints would not be according to shari'at and the great predecessors of the Order[1].

The Khanqah life of the Chishti and the Suhrawardi saints was different in the beginning of medieval period. It will be right to discuss Khanqahs of both the silsilahs.

A Chishti Khanqah usually consisted of a big hall where all inmantes lived a community life. A mystic could be seen with all his belongings, bedding, books and rosary there. They are slept, prayed and studied on the ground and no discrimination not even on the basis of seniority or devotion,

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1. Fawa'id-ul Fawad, p. 79.

was permitted to prevail in the *Jama'at Khanah*. If food was available, all would partake of it, if not all would suffer jointly. An open kitchen consequently became a regular feature of Khanqah life in medieval period[1]. A Chishti saint would sell his wife's chadder or his own prayer carpet but would entertain a visitor to his Khanqah. If nothing at all was available he would respectfully offer a bowl of water[2].

The Muslim mystics of early middle ages particularly those belonging to Chishti silsilah cut themselves completely from kings, politics and government service. They rejected and endowments offered by kings and nobles.

Chishti saints had innumberable moral precepts for the general public but hardly anything for the rulers or bureaucracy. Once Shaikh Nizamuddin said "why do these people waste the time of this faqir[3].

But Suhrawardi Khanqahs were organised on a pattern basically different from that of the Chishti. Suhrawardi Khanqah was more magnificient, better furnished and better

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1. *Siyar-ul-Auliya*, p. 48.
2. *Khair-ul-Majalis*, p. 75.
3. *Siyar-ul-Auliya*, p. 131.

organized, but not for the people. Shaikh Bahauddin's Khan ah covered and extensive area and provided seperate accomodation for every inmate as well as for the numerous visitors who flocked to it. Bahauddin did not maintain an open table.

Suhrawardi Khanqah had large stocks of cereals of its granaries. Chishtis depended on the uncertain and irregular income through <u>futuh</u> but the Suhrawardi Khanqah relied on the <u>futuh</u> and regular iqta revenues. Suhrawardi Khanqah was not open for all and sundry. Shaikh Bahauddin Zakariya used to say - I have nothing do with the general public and no relience can be placup upon them[1].

Shaikh Bahauddin Zakariya mixed freely with Sultans took part in political affairs amassed wealth and accepted government honours. He was probably the richest saint of medieval India. Enormous futuh flocked into his Khanqah but was not disbursed immediately among the needy and poor. He kept his wealth carefully and spent it with still greater care[2].

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1. <u>Religion and Politics</u>, p. 227.
2. <u>Siyar-ul-Auliya</u>, p. 106 and 129.

But slowly and gradually these differences disappeared and Chishti Jama'at Khana and Suhrawardi Khanqah became equal and both are known or called by a equal name that is, the khanqah.

A Shaikh was always the central figure of a Khanqah. Round him revolved its entire orgnisation and from him it derived its hue and colour. It was therefore necessary for a Shaikh to follow his daily programme meticulously. This programme was not the same for all saints. It differed according to local conditions and personal inclinations and preferences of a saint[1].

Inmates of Khangah had to perform two types of duties : Personal service to the Shaikh and cooperative management of the Jama'at Khana. Usually some senior disciple was given over-all charge of the Khanqah administration and it was his duty to see that every part of the machinery performed its function smoothly. One of the personal attendents of the Shaikh had to be available to him at fixed hours Maulana Badruddin Ishaq performed this duty to Shaikh Farid as did Iqbal and Mubashshir to Shaikh Nizamuddin Auliya. One

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1. Religion and Politics, p. 206.

for Ablutions whom this duty was assigned had to arrange for the five time ablutions of the Shaikh. He was sometimes asked to wash saint's clothes[1].

Since the Chishti saints very often fasted one of the inmates wa s assigned theduty of presenting of Sahri and iftar to the saint at fixed hours[2].

Besides these services of personal nature the inmates had to share the responsibility of running the Jama'at-Khanah . In the Jama'at Khanah of Shaikh Farid every inmate in turn had to perform the duty of collecting wood in the jungle. Khanq ahs with better resources did not approve of this practice. Preparation of good and its proper distribution in the Khanqah was an important duty and assi ned to a very resourcefull and efficient person. Some disciples had to look after the causal visitors who came to the Khanqah for brief stay[3].

People of the Khanqahwere divided into two categories-permanent residents and travellers. A traveller desiring to stay in a Khanqah was expected to arrive there

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1. Religion and Politics, p. 208.
2. Siyar-ul-Auliya, 108-128, Folio 62.
3. Religion and Politics, pp. 209-10.

before the '*asr*' prayers. If the arrived late, he was advised to pass the night in some mosque and join the Khanqah the next day. If the visitor decided to stay of after the third day he had to undertake duties in the Khanqah and help the inmates in their day to day work. The servants of the khanqah were instructed to show extreme hospitality to all guests and were warned against ridiculing those who were ignorant of mystic customs and conventions[1].

Strict discipline was maintained in the Khanqah and elaborate rules were laid down for the guidence of the inmates. How to talk to Shaikh, how to deal with visitors, how to sit in the Khanqah, how to walk and how and when to sleep, what dress to wear - on these and other similar topics minute instructions were given to the people of the Khanqah[2].

If a Khanqah had no endowment (*Waqf*) for its maintenance the Shaikh could either instruct his disciples to earn their livelihood or permit them to beg or ask them to sit in the Khanqah resigned to His will. If a Khanqah had no Shaikh but was run by a group of men of equal spiritual status, the same three courses were open to all[3].

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1. *Misbah-ul-Hidayah*, p. 119.
2. *Siyar-ul-Auliya*, pp. 278-82.
3. *Religion and Politics*. *Misbah-ul-Hidayad*, pp. 121-22.

If a single place in medieval India could help us in studying the reactions of sensitive souls men to the social and economic conditions then prevailing in the country, it was the Khanqah of a saint. Here came people disgusted, morose and frustrated, with their personalities turn by inner conflicts and their hearts bleeding at the atrocities of the external world. The mystic teacher not only soothed their excited nerves but integrated their personalities to the highest point of inner harmony.

Most of the Chishti saints lived under conditions of appalling poverty. They looked down upon possession of private property as a serious impediment to the growth of one's spiritual personality. Shaikh Muinuddin Chishti and Shaikh Bakhtiyar-uddin Kaki never owned houses of their own. Shaikh Farid Ganj Shakkar built a small Kachha house only when his family had increased considerably during the later years of his life[1]. For many years during his early life Shaikh Nizamuddin Auliya had to wander from one quarter of the city to another in search of a roof to hide his head[2].

Mostly starvation conditions prevailed in the houses of the Chishti saints. They Subsisted mostly on Futuh.

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1. Fawa'id-ul-Fawad, p. 212.

2. Siyar-ul-Auliya, pp. 108-11.

Shaikh Hamiduddin Nagauri was probably the only Chishti saint who adopted cultivation in preference to Futuh[1]. Shaikh Bakhtiyaruddin Kaki when reduced to extremes, he borrowed money upto three hundred _Dirhams_. Touched by penitence and poverty of Sufi Hamiduddin the _muqta_ of Nagaur offered a plot of land and some cash to him. The Shaikh declined the offer and apolo gised saying that none of his elders had accep ed a government gift". We are the guests of God today, the mother of Shaikh Nizamuddin Auliya used to say when they had no food left in the house[2].

The Chishti saints considered fasting to be a remarkable expedient for weakening those desire that lead never to happiness but either to disillusionment or to further desire. They reduced their diet in order to control the calls of the flesh. One day Shaikh Abdul Rahim who prepared 'sahri' of Shaikh Nizamuddin protested "The Shaikh eats very little at sahri also it will injure his health and make him very weak". Shaikh replied with tears in his eyes - "So many poverty stricken people are sleeping without dinner in the corners the mosques and before the shops. How can this food go down my throat[3]."

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1. _Siyar-ul-Auliya_, pp. 156-57.
2. _Siyar-ul-Auliya_, p. 113, Folio, p. 56.
3. _Siyar-ul-Auliya_, p. 128, Folio, p. 62.

All a e, sl ept and lived together. The sacred book Tauhid as a working principle in social life, the medieval Khangahs became the spear heads of Muslim culture.

At a time when the country was resounding with the din and clatter of the arms of the Ghurids, the atmosphere of their humble hospices acted as a corrective to the political hysteria of the period. They sat cool and collected in their Khangahs and taught lessons of human love and equality. These saints threw open their Khangahs to all sorts of men. The distrinction between nobles and low born was meaningless to the mystics. The mystics fought against illiteracy.

Muslim mystics looked upon social service as the supreme object of all their spiritual exercises. When Shaikh Moinuddin was asked about the highest form of devotion, he replied that it was nothing but helping the poor, the distressed and the downtrodden[1]. All the great mystic teachers of medieval India agreed with the view point of the Chishti saint. Live in society and bear the blows and

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1. Siyar-ul-Auliya, p. 46.

buffets of the people", was the advice which a mystic teacher always gave to his disciples[1].

The conquerors could not continue to rule while the majority of their subjects differed from them in race language religion and culture. The Muslim mystics rose to the occasion and released sycretic forces which liquidated social, ideological and linguistic barriers between various structure groups of India and helped inthe development of a common cultural outlook.

The eagerness of the Muslim mystics to establish closer relations with the Hindus and understand their religious life and thought facilitated the evolution of a common medium for the exchange of ideas. Since the earliest known sentences of the Hindi language are found in the mystic record. The fact that the birth place of the urdu language was the Khangah of the medieval sufis, can hardly be d oubted[2].

The quistessence of mystic teachings was the unity of God head and the brotherhood of man. The extent to which

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1. Siyar-ul-Auliya, p. 237.
2. Religion and Politics, p. 264.

Hindu mind was moved by these principles may be gauged from an analysis of the Hindu religious movement of the subsequent centuries. The fact that the religious leadership of the Bhakti movement in the 14th and 15th centuries came from the lower starta of Hindu society, a section which had been deepl y influenced by Muslim mystics and their Khanqah life, is too significant to be ignored[1].

Early Indo-Muslim mystics believe in a pacific and non-violent approach towards all problems of human society. 'Placate your enemies' was the advice of Shaikh Farid[2]. Do not give me a ~~kn~~ knife, give me a needle. The knife is an instrucment for cutting and the needle for sewing together[3]. Some saints extended the application of their non-violent p rinciples to animals also and adopted the cult of Ahimsa. Shaikh Hamiduddin Nagauri did not like the slaughter of animals.

The popularity and success of the Chishti saints in India was due to their understanding of the Indian cond tions and the religious attitude and aspiration of the Indian people.

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1. Religion and Politics, p. 264.
2. Fawa'id-ul-Fawad, p. 180.
3. Ibid., p. 226.
4. Surur-us-Sudur, (MS), p. 10.

Sufism increasingly attracted the creative social and intelleoutal energies within the community to become the bearer or instrument of a social and cultural revolution.

Long before Shihabuddin or his Turkish slave officers over ran the country, many Muslim saints had established their mystic centres in Northern India. The Hindu society than passing t rough one of the most critical phases of its history. The idea of physical contamination had further weakened its social fabric. All aminities of civic life were denied to non caste people and constituted the majority of Indian population. They had no access to the temples a nd no sacred texts could be heard or recited by them. A careful analysis of the sites of the Khangah of Indo-Muslim mystics would reveal the fact that most of them were established outside the caste cities in the midst of lower sections of the Indian population. The unassuming ways of th e mystics, their broad human sympathies and the classless atmosphere of their Khangahs attracted those despised section of Indian society to its fold. Here they found a social order entirely different from their own. All discriminations and distinctions which the Hindu society had imposed upon them had no meaning here[2].

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1. Journal of World History, vol-I, p. 59.
2. Religion and Politics, p. 261.

Very often these saints did not possess sufficient cloths to cover their bodies. Shaikh Moinuddin wrapped himself in a patched *do-tahi*. Shaikh Farid felt great spiritual pleasure in his grimy and tattered cloths[1].

A cursory glance at the household atmosphere of these early Chishti saints would reveal the painful fact that with the exception of Shaikh Hamiduddin Nagauri, so saint gave sufficient care to the upbringing of his children. They were always so absorbed in their mystic contemplation and so busy in attending the problems of the p eople that they knew niether about the illness of their children no about the starving conditions of their own household. Thus deprived that fatturly control and care which alone can guarantee proper training of children, most of the sons and dependants of the Chishti saints turned out to be wordly people, unworthy of the traditions of the *silsilah*[2].

It appears that Suhrawardi saints look better care of their families than their Chishti contemporaries. Shaikh Bahauddin Zakariya was very particular about the

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1. *Siyar-ul-Auliya*, pp. 62-63.
2. *Religion and Politics*, p. 204.

education and training of his sons. He engaged tutors for his sons and paid hand some salaries to them[1]. Suhrawardi saints did not pass their day is abject poverty. They had large stocks of cereals in their granaries. They depended on the sure and regular *Jagir* revenues.

Chishti *Jama'at Khanahs* remained open till mid night. All types of people - scholars, politicians, soldiers, Hindu Jogis, qalandars - visited them. Once Shaikh Nizamuddin said, "No one in the world, has a sadness and sorrow like me. So many people come and tell me about their troubles and worries. And everything gets impressed upon my heart and soul[2]". "Come to me one by one, Shaikh Farid said", so that I may attend to your problems individually.

All the Chishti saints led a married life with the exception of Shaikh Nizamuddin Auliya. Shaikh Moinuddin had two wives while Shaikh Qutubuddin married twice. He divorce one of his wives. Shaikh Farid had a number of wives and a big family. Shaikh Sadruddin Arif had married a divorced wife of Prince Mohammad eldest son of Balban.

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1. *Fawa'id-ul- Fawad*, p. 222.
2. *Khair-ul-Majalis*, p. 105.
3. *Fawa'id-ul-Fawad*, p. 68.

They adopted many Hindu customs and ceremonials in the initial stages of development of silsilah in India. The practice of bowing before the saint[1], presenting water to visitors[2], shaving the head of new entrants to the mystic circle, audition parties had close resemblance to Hindu and Buddhist practices and consequently, the appeal of the Chishti silsilah in the non-Muslims environment was tremendo Probably never before in the long history of Hinduism, religious leaders had spring from those starts of society to which Chaitanya, Kabir, Nanak, Dadu, Dhanna and others belonged. There was hardly any saint of the Bhakti school who did not passed some of his time in a Khanqah[3].

The Khanqahs acted as a counter-weight in maintaining the moral equilibrium of the medieval society. There is hardly any social or moral crime against which the contemporary mystics did not raise their voice -- slavery, hoarding, black marketing, profitering, wine and venery[4].

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1. Fawa'id-ul-Fawad, pp. 158-59.
2. Ibid, p. 137.
3. Religion and Politics, pp. 178-79.
4. Fawa'id-ul-Fawad, pp. 4, 40, 111, 112, 116, 117.

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